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# NATURE AND TIME

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# SECOND ADVENT

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## CONSIDERED IN FOUR LETTERS.

BY

REV. SAMUEL MADDEN, JUN., A. B.,

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# LETTER THE FIRST.

## THE PERSONAL COMING.

My dear Friend,

WHEN the Blessed Lord Jesus and his Apostles would inculcate the necessity of watchfulness upon those who profess to acknowledge Him as their master, the language they use is not a little remarkable. They do not address them in such words as these: "Watch, for death is hastening;" "be "ready, for shortly must you leave this earth;" "be prepared, for the grave even now awaits "your bodies; and your souls must soon ap- "pear before your Judge:" but thus do they warn them: "Watch therefore, for ye know "not the hour your *Lord doth come.*" "Be "ye also ready: for in such an hour as ye "think not, the *Son of Man cometh.*"—Matt.

xxiv. 42, 44. "And now, little children, "abide in Him; that when *He shall appear*, "we may have confidence, and not be ashamed "before Him at *His coming*."—1 John, ii. 28.

Of like character is the language in which they describe the watchful servant. He is not presented to us as watching for the approach of death, but as watching for *the coming of his Lord:* and he is held out as an example that we should endeavour to follow his steps: "Let your loins be girded, and "your lights burning: and ye yourselves "like unto men that *wait for their Lord*, "when *He will return* from the wedding: "that when *He cometh* and knocketh, they "may open to him immediately. Blessed "are those servants, whom the Lord, *when* "*He cometh*, shall find watching."—Luke xii. 35, 37. Thus spake that Lord whose coming is to be watched for: and thus spake His Apostle Paul: "Brethren, be ye follow-"ers together of me: and mark them which "walk so, as ye have us for an ensample. For "our conversation is in Heaven; *from* "*whence also we look for the Saviour, the Lord*

"*Jesus*."—Phil. iii. 17, 20; and this same apostle, speaking of the sanctifying efficacy of the Gospel of the grace of God, describes it as teaching them, not only to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, but also as having taught them to look "for that blesssed hope and the *glo-*
"*rious appearing* of the great God, even our "Saviour Jesus Christ."—Titus, ii. 13. In fact, death is a subject to which the Lord and His apostles but seldom refer: and which they do not bring forward as an incentive to watchfulness and preparation. *The coming of the Lord;* the second and glorious *appearing* of the divine Saviour this it is which they urge upon us, and by the consideration of which, in connexion with the events which are then to take place, they endeavour to overcome the natural slothfulness of our nature; and stir us up to activity in the work of God, and to watchfulness over our hearts and spirits. For thus doth the Lord himself caution us: "Take heed to "yourselves lest at any time your hearts be "overcharged with surfeiting, and drunken-

" ness, and the cares of this life, and so " *that day* come upon you unawares; for as " a snare shall it come upon all them that " dwell on the face of the whole earth. " Watch ye, therefore, and pray always, that " ye may be accounted worthy to escape all " these things that shall come to pass, and to " stand before the Son of Man."—Luke xxi. 35, 37.

Seeing then that these things are so, seeing that the coming of " the great God, even our Saviour Jesus," is so repeatedly and so strongly urged upon us by that Lord himself and by his holy Apostles, shall we despise their exhortations, and neglect to search into the meaning of their words? or shall we not rather, in imitation of holy men of old, " search what or what manner of time the Spirit of Christ," which was in these holy men, " did signify, when it testified beforehand" not only of " the sufferings of Christ," but also of " *the glory that should follow.*"—1 Peter, i. 11. It was never the intention of the Lord, when in mercy he vouchsafed to man the blessings of a divine revelation, that he should merely dwell

upon the words in which that revelation is conveyed to us, and neglect their meaning; for words, no matter from whom they proceed, can be useful to us only so far as their meaning is comprehended. It is not the word, but the idea or ideas conveyed into the mind by the word, which is to be principally regarded; and therefore we are not to rest satisfied with knowing that such and such things have been written, but are to endeavour, as far as possible, to discover the meaning of what is written. In this, as in other respects, the Ethiopian eunuch is worthy of our imitation; when he read that Scripture where it is written, "He was led "as a sheep to the slaughter, and like a "lamb before his shearer, so opened he not "his mouth;" he immediately asked "of whom speaketh the prophet this? of himself, or of some other man?"—See Acts, viii. 27, 34. And so when we read of the coming of that same Lord in glory, of whose coming in humility the eunuch then read, it strikes me that we ought to endeavour to discover as much as possible connected with that important event. We ought not to rest in the

mere generality of his coming, without affixing any very precise meaning to these words, but ought to seek carefully, diligently, anxiously, and with much prayer, to be fully instructed in all matters which God has been pleased to reveal in connexion with that event.

It may, and indeed it frequently is urged as an excuse for not searching the Scriptures on this subject, that it is a subject encompassed with many difficulties. Though the land is good, a land flowing with milk and honey, and satisfying the hungry and thirsty soul with an abundance of good things, yet, like the Israelites of old who were deterred from entering into the land of Canaan, by fear of the difficulties and dangers which their unbelief told them should be encountered in the attempt to take it into possession, many sit down in contented ignorance of those things which the Lord has been pleased to reveal; and in contented want of those rich feasts which He has provided for His believing people; merely because they are unwilling to encounter some few difficulties, which they too often picture to themselves

much greater than they really are. But in scriptural, as in merely human learning, there is no royal road to knowledge: and though the Lord has graciously promised to give to His praying people the Holy Spirit to guide them into all truth, and to teach them "*things to come*," yet that Spirit does not act miraculously, by revealing to them the purposes or will of God irrespective of their studying His already revealed will. No, the Spirit is given not to make wise the idle, or to give understanding to the slothful, but to enable him who reads to understand that which is already written. While, therefore, we are to avoid "leaning upon our own understanding," and to remember that the Spirit of God is needful to give us a right understanding in all things, we are not to be idle, but must, "*seek* for wisdom as for silver, and *search* for her as for *hid treasures*."—Prov. ii. 4. It will be readily conceded that the Revelations is the most difficult book in the Bible; and yet that book commences with this blessing: "Blessed is he that *readeth*, and they that "*hear* the words of this prophecy, and keep

" those things that are written therein : *for* " *the time is at hand.*"—Rev. i. 3. This surely is proof sufficient that the plea of difficulty ought not to deter us from endeavouring to understand *all* things that are written. The Lord can open the understanding, and cause the darkness to become light before us: and He has promised that " the diligent soul shall be made fat."

It is also objected to the study of this subject, that it tends to no practical good; and it is argued, that, being useless, it is folly to devote time to it. But this is mere assumption—mere assertion unsupported by any argument. And by whom is this assertion made? By persons who do not themselves receive the scriptural doctrine of the Second Advent. And can they be proper judges of the effects produced by doctrines which they do not believe? Certainly not. They are no more qualified to give an opinion on the subject, than the opposer of the glorious doctrines of *free grace* is qualified to give an opinion as to the practical effects of these much opposed truths. In both respects, persons assert of doctrines

which they do not believe, and of the practical effects of which they therefore cannot judge, that the belief of these doctrines produces no salutary effect, and in both cases they are answered by the believers in these respective doctrines, that they are quite mistaken: for that they, who do believe these doctrines, have found by experience that they are productive of the best effects: and surely the experience of those who believe is more worthy of attention and credit, than the mere naked, unsupported assertion of the unbeliever.

But the proof of the practical utility of these doctrines does not depend upon the experience of man. The Book of God testifies in their favour. For how do we find this subject introduced by the inspired writers? Is it not as an incentive to watchfulness, to holiness, and to prayer? "Behold, *I come* as a thief. Blessed is he "that *watcheth* and *keepeth* his *garment*, "lest he walk naked, and they see his shame."—Rev. xvi. 15. "*Watch* ye, there- "fore, and *pray* always, that ye may be ac- "counted worthy to escape those things that

" shall come to pass, and to stand before the " Son of Man."—Luke xxi. 36. The coming of the Son of Man is, therefore, the Spirit being judge, a *means* calculated to produce good effects: and unless it will be asserted, or can be proved, that the less we know of any subject, the more we will be influenced by it, it must be allowed that we ought to endeavour to know as much as possible of the mind of the Spirit on this interesting subject. Peter exhorts those to whom he writes to grow " in *knowledge*" as well as in grace :—2 Peter, iii. 18: and it would be rather difficult, indeed impossible, to show that he meant to exclude knowledge on this subject when he gave that advice. Yea, rather, from the connexion this exhortation has with " the *day of God*," of which he had written but a few sentences before, it would appear that this very subject was in his view when he exhorted them to grow in grace and in knowledge. Paul also condemns the Hebrews for continuing so long " babes," unable to use " the *strong meat*" of the Gospel: and calls to them to "*go on to perfection*" in their knowledge.—Heb. v. 11, 14. vi. 1.

And what is the "strong meat" alluded to? Not, as is generally supposed, the doctrines of Election and Predestination, but doctrines concerning the *Royal Priesthood* of the Lord Christ—doctrines which are intimately connected with His second coming, when His Royal Character is to shine forth in its glory, when "He shall be a priest upon His throne." Now, if an acquaintance with the doctrine of the coming of Messiah is useless, and unproductive of good, how can we account for the very frequent reference made to it in Scripture: and for the exhortations of two inspired Apostles, to study matters, which, to say the least, are *closely connected* with that event? With the Bible in my hand, I shall therefore assert, that, not only *this*, but *every other revealed truth*, or purpose of God, be it what it may, be it in favour or in discredit among men, is profitable and instructive; and is not only worthy of, but *demands* our most anxious and careful examination.

Another objection made to the examination of those things referring to, and connected with the coming of the Lord, is, that

it is prying into the hidden things of God, and attempting to be wise above what is written; and we are told to bear in mind that "secret things belong unto God." Now I deny that the coming of the Lord is an hidden thing—I deny that seeking to know to the utmost the *revealed* will of God on this subject, is prying into the *secrets* of the Lord, or aiming at being wise above what is written: and while I desire to bear in mind that "*secret* things belong unto God," I am equally anxious to remember that "the things *which are revealed belong unto us and unto our children.*"—Deut. xxix. 29. If indeed we attempted to tell of things of which God has not spoken; if we attempted to give a systematic account of all the events which are to take place at our Lord's coming, and endeavour to arrange them in their various positions, and to tell the exact date of their occurrence,—if we were to attempt to give to future events such a connected form as may be given to the history of our Lord's former residence upon earth,—if we attempted these things, then might we be fairly accused of presumptuous prying into secret things. But we attempt not these things.

We plead not guilty to these accusations. What we would wish to do is this. It is revealed that the Lord shall come again—and to this event we wish to draw your attention. It is revealed that He is to have a glorious kingdom upon earth; to this we wish to draw your attention. It is revealed, that there are to be a *first*, and a *second* resurrection; to this also we wish to draw your attention. But we wish not to push our inquiries one step beyond the limits of the written word. "The things which are revealed belong unto us"—they are given to us to make us wise, and we wish to be *as wise* as they can make us. The limits, the boundaries by which the Word surround us are extensive, and wide and beauteous is the land which they encircle. We wish not to be enclosed within any narrower limits, but we invite you to walk forth with us throughout all the good land which is spread before us. Let us taste of every fruit and drink of every fountain—let us climb each lofty mountain, and descend into every valley. Let us admire each beauteous plant, and bask on every sunny bank. Let us walk through-

out *all* the land, in its length, and in its breadth. Let us call upon the Lord for His guiding Spirit, lest we miss one beauty, or overlook one lovely prospect. Let us do all this: but let us avoid *even the wish* to overstep those bounds which the wisdom of God has placed around us. Is this prying into the *hidden* things of God? Is this daring with unholy hand to draw aside the veil which the Majesty of Heaven has cast around His purposes? Is this forgetting that "*secret* things belong to the Lord?" No it is not. It is barely attempting to be wise *up* to what God has caused to be written. It is barely *doing our duty.* It is searching the Scriptures, which testify of Jesus, not only as a prophet, and a priest, but also as a king. A learned prelate gave it as his deliberate opinion, and had he never written another sentence, this one would claim for him the the tribute of our respect, that "every sen-"tence of the Bible was from God, and every "man is interested in the meaning of it." With this sentiment I most cordially agree, and because I do agree with it, wish to search into that Word which God has given me,

and to know *as much* as He has been pleased *to reveal.* Further I wish not to go; but *so far* I shall endeavour to go: and if this be seeking to be wise above what is written, I must plead guilty to the charge. If this be presumption, I wish to be presumptuous.

Having said so much in reply to the objections which have been, and may be urged by the opponents of the study of unfulfilled prophecy, I shall now request your attention to other matters.

It has long been the fashion to interpret those texts which speak of the Lord's coming, as referring to three different things. First, to His coming *by His Spirit*, convincing and converting sinners. Secondly, to His coming, by His providences punishing His enemies, and taking the souls of His people to Himself. And thirdly, to His coming in person at the consummation of all things. This mode of interpretation is, to say the least of it, arbitrary and uncertain. For if the same expression means very different events in different places, how can we ever determine what is its true meaning in any one place. Scripture gives us no

rule by which we can be guided, and man cannot.

Is then the Word of God uncertain? Is it calculated to mislead? Is it so constructed as that the most discordant notions may be supported by the same expressions? Certainly not. That Word is in every respect worthy of Him, even the Spirit who indited it: and I trust I shall be enabled, by that same Spirit, to prove to your satisfaction, that so far from the expression "the coming of the Lord" being applied *to three different classes of events*, it always directs us to *one and the same event*, and that *the personal coming of the Lord*. As to the time of His coming, whether it be at the consummation of all things, or at the commencement of the Millennium, we must leave the consideration of that to another opportunity.

In searching the Scriptures in reference to the subject now before us, and indeed in reference to every other subject, it strikes me that we ought ever bear in mind that the Bible is the work, not of many, but of one author. It is true indeed that Moses, David, Paul, and others, have *written* that Book; and

to *their hands* belonged the labour of transmitting it to us: but they cannot be called the authors. The Holy Spirit was the sole author, and these holy men were no more than the instruments which He employed. Their hands and their pens were employed, but the mind which directed them was the Spirit. Now, in giving to man this wonderful and inestimable gift which was intended to make him wise unto life everlasting, we cannot doubt but that it was the will of the Spirit to convey the revelation of the Divine will in such language as would be most easily understood. We cannot but agree in supposing that that Spirit who influenced the minds of His instruments, acted at least as honestly as any human author of probity and credit. He used words in their simple and usual sense; and did not employ the identical same expressions in various places to designate various things. He was consistent with Himself: and that consistency was unchanged though different pens were used in giving expression to His will.

Now we find one particular word (Παρουσια) applied several times "to the coming of the

Lord." Did it occur in no other connexion but this, we might indeed find it difficult to decide whether "the coming" was spiritual, providential, or personal. But it occurs in other connexions which prove its true meaning: which, when it is used in reference to man, is *a personal coming*, or rather a being *personally present*. This word occurs but twenty-four times in the New Testament. In one of these places it refers to our Lord's *first* coming, which was certainly personal. Peter thus uses it: "For we have not fol- "lowed cunningly devised fables, when we "made known to you the power and *coming* "of our Lord Jesus Christ: but were *eye-* "*witnesses* of His Majesty."—2 Peter, i. 16. The same word is used six times in reference to man, and *always* signifies a personal coming. Thus Paul applies it to the coming of Stephanas, Fortunatus, and Achaicus.—1 Cor, xvi. 17. To the coming of Titus.—2 Cor. vii. 6, 7. To his own "bodily presence." 2 Cor. x. 10. To his coming to the Philippians. i. 26. And again to his own personal presence.—Phil. ii. 12. Now here we have it applied seven times in a manner which leaves

its meaning undoubted; and where it clearly means a *personal* coming, a personal presence; from which I would argue that when the Spirit applies the very same word to the coming of the Lord, which is the case in fourteen places, it is to be received in its plain, literal, and grammatical meaning; and is to be understood as referring to a *personal* coming. To enumerate the several places where this word is used in this reference, would take too much time, I shall therefore only quote a few. "As the light-"ning cometh out of the east, and shineth "even unto the west, so shall also the *coming* of the Son of Man be."—Mat. xxiv. 27. "We which are alive and remain unto the *coming* of the Lord shall not prevent them which are asleep."—1 Thess. iv. 15. "I "pray God your whole spirit, and soul, and "body, be preserved blameless, unto the "*coming* of our Lord Jesus Christ."—1 Thess. v. 23. "Abide in Him, that when He shall "appear we may have confidence, and not "be ashamed before Him at His *coming*."—1 John, ii. 28. In these, and in all other places where this word is applied to our

Lord, which, as was before mentioned, is the case fourteen times, I feel perfectly convinced that a *personal* coming is meant: and this conviction is founded on the fact, that in the only places where it refers to persons, with reference to things which *have* taken place, it undoubtedly indicates personality. And this conviction is again increased by the very remarkable way in which the verb is used from whence the Greek word before referred to is derived. The verb (παρειμι) occurs but three and twenty times in the Greek Testament, and out of these is *sixteen* times applied to persons: either to our Lord while upon earth, or to men: and in every one of these instances it undoubtedly means a real, literal, personal presence. The only place which seems to infringe this rule in the 3rd verse of 5th chapter of 1st Corinthians, when the Apostle says, "I verily, as absent in body, but *present in spirit*." Here the verb referred to is used, and it might be argued that the word when applied to a man does not *necessarily* mean a personal presence. But bear in mind, that the Apostle here adds, "*in spirit*," which alters the

meaning of the word, without in the least injuring my former argument: which was not that the word in *every* connexion refers to personality; but that when *simply* applied to a person, to a man, such is its meaning. And this very verse proves this to be true; for in the latter part of it we find the word used by itself, without the addition of another word to alter its meaning, and there it evidently means personality. "I verily, "as absent in the body but present in spirit, "have judged already as though I were "*present*." Here the true use of the word is obvious.

I therefore argue that as the word used in reference to our Lord's coming, *always* means a literal, bodily, personal presence when applied to man, and has the same meaning when applied to our Lord's *first* coming, which we know was literal and personal, we are not at liberty to alter its meaning: but as our Lord has a human body, we are bound to believe, that when that word is applied to our Lord, the Spirit by whom the word is indited means to inform us, and we are bound to

believe that a personal coming or presence of the Lord is meant.

But we are not confined to the meaning of *one* word in our proofs of a personal coming of Messiah. There is another word which is never used but in reference to our Lord, once to His *first* appearing, and *five* times to another appearing of the same person, which is strong in favour of a personal appearing. This word (Επιφανεια) is thus applied by Paul to our Lord's first coming, "Who hath saved us and called us, accord-"ing to His own purpose and grace, which "was given us in Christ Jesus before the "world began, but is now made manifest "by the *appearing* of our Saviour Jesus "Christ."—2 Tim. i. 9 and 10. Here the word "*appearing*" evidently refers to the personal appearing of our Lord; and this is the only place in the New Testament where the word refers to a past event. Nor does it occur in any other place except in reference to a future appearing of the Saviour. The places where it does occur are as follow: "I charge thee that thou keep this com-"mandment without spot until the *appear-*

"*ing* of our Lord Jesus Christ."—1 Tim. vi. 14. "I charge thee therefore before "God, even the Lord Jesus Christ, who shall "judge the quick and the dead at *His ap-* "*pearing* and His kingdom." "Henceforward "there is laid up for me a crown of righteous- "ness, which the Lord, the righteous Judge, "shall give me at that day; and not to me "only, but unto all them also that love *His* "*appearing*."—2 Tim. iv. 1 and 8. "Looking "for the glorious *appearing* of the great God, "even our Saviour."—Titus ii. 13; and in 2 Thess. ii. 8, where it is translated "bright- ness." Now I would argue from the use of this word in the only place where it relates to a *past* event, to its meaning when applied to a future event; that as it in the first case evidently means a *personal* appearing, so does it also in the second. The verb from whence it is immediately derived does not occur in the New Testament in connexion with man, or any other thing capable of what can be called a bodily or personal ap- pearance, but *once*, where it is applied to the sun and stars. "And when neither sun nor stars appeared in many days."—Acts,

xxvii. 20. This use of the word is in favour of my former argument.

Let us turn now to other proofs. Look to the xxivth Chap. of Matthew. We there find our Lord, in reply to some observations of His Disciples who had pointed out to His notice the remarkable stones of the temple, speaking thus: "Verily I say unto you there "shall not be left here one stone upon ano-"ther that shall not be thrown down." Immediately after, His Disciples put to Him three questions. 1st. Tell us when shall these things, that is the destruction He spoke of, be? 2nd. What shall be the sign of thy *coming*? and 3rd, and of the end of the world? To these three queries our Lord replies in the remainder of this, and in the entire of the next chapter; not mixing them all up together, as is generally supposed; but replying, first to the first question by itself, and then to the two others in connexion: because the two things referred to, the coming of the Lord, and the end of the world, (more correctly the end of the age, του αιωνος) are intimately connected. The answer to the first question occurs from

the fourth to the 28th verses of the xxivth chapter, and the answer to the other questions occupies from that to end of the xxvth chapter. At the conclusion of His reply to the first question the Lord warns them to beware of " false Christs," and to give no heed to those who should attempt to lead them after them; and He tells them that the " coming of the Son of Man " should be " as the lightning which shineth from one end of Heaven to the other," that is, in my opinion, visible and glorious. He then tells them that " immediately after the tribulation of those days, " and which tribulation, as we learn from Luke, xxi. 24, means the dispersion of the Jews, and is therefore not yet over, " the sign of the Son of Man shall " appear in Heaven, and then shall all the " tribes of the earth mourn, and they SHALL " SEE *the Son of Man coming* in the clouds " of Heaven, with power and great glory." From the language here used by our Lord it seems to me that none other than a personal coming can be meant. It is an answer to a simple question " what shall be the sign of " thy *coming?* " which, as I before showed,

means a personal coming, and we find nothing in the Disciples' expressions to lead us to suppose that they looked for any other. Beside this, the Lord calls it "*the coming of* THE SON OF MAN." Now, who was the Son of Man? I answer Jesus, in His character of Man, for speaking of Him in his character as very God, it would be blasphemy to call Him the Son of Man. It is the *Son of Man* who is to appear; and when He comes He is to be *seen* by men. They are to behold Him. This language most certainly, if language has any certainty, points to a visible personal coming of the Lord, not only as God, but as the God Man. The similitude of the Bridegroom coming to the feast, of the Lord taking account of his servants, and our Lord's words describing His coming to judgment, all equally denote a personal advent.

In Luke xix. 12. our Lord is recorded as speaking a parable, which commences thus: "A certain nobleman went into a far coun-" try to *receive for himself a kingdom, and to* " RETURN." He who went was to *return*. A very little attention to the parable, and its

context, will show you that our Lord Himself is the nobleman. He goes into a far country, even to His Father, and is *again to return*: He went as God Man; possessed of an *human*, as well as of a divine nature, and in like manner will He return again. If this does not promise a *personal* coming, it must be most difficult to affix any precise meaning to Scripture.

St. John, in xiv. chapter, 2 and 3 verses, records these words of our Lord, "I go to pre-" pare a place for you; and if I go and pre-" pare a place for you *I will come again*, and " receive you unto myself, that where I am " there ye may be also." Can any thing more strongly imply a *personal* coming than these words? In the first chapter of the Acts, we have strong evidence in our favour. We are there told that as the Disciples looked up into Heaven, when they saw their beloved Master ascending, two men clothed in white apparel stood by them, and said: " Ye men of Galilee, why stand ye gazing " up into Heaven? This same Jesus, which " is taken up from you into Heaven, *shall* " *so come in like manner* as ye have *seen him*

" go into Heaven." Jesus ascended in His proper person, visible to His disciples. The Angels declare He is to come *in like manner* as He went; therefore He is to come in His *proper* person, *visible* to man. See also the third chapter and 21st verse, where it is promised that God will again send that same Jesus whom the Heavens have received.

The last passage to which I shall call your attention in proof of a personal coming, is the ninth chapter and last verse of the Epistle to the Hebrews. " Christ was once " offered to bear the sins of many: and to " them that look for Him shall He *appear* " the *second* time, without sin, unto salva- " tion." Now the coming, or appearing here spoken of cannot be a spiritual coming to convert sinners: for if Christ ever so comes. He had done so *many* times before these words were written: as to the conversion of Paul and the other early Christians, and then this, spoken of in this verse, would not be a *second* appearing; for the same reason it cannot mean a providential appearing. It can be of no other kind than was his *first* appearing, and that was personal.

I might quote many more texts on this subject, but trust it will not be necessary. As you read your Bible you will meet with them; and I am convinced that a careful examination of them will convince you of the impossibility of interpreting them as relating to any other than a personal coming. I have only to add, that it is my earnest prayer, that that good Spirit who alone can *teach you things to come*, may be your guide, and teach you all things, opening your understanding to understand the revealed word; and that when Jesus does appear in His glorious majesty, you and I, and all our dear friends, may be found of Him, washed in His blood, clothed in His righteousness, and made meet to be partakers of His kingdom: and while we remain here on earth may we be enabled to live in the spirit of him who said "even so come Lord Jesus."

# LETTER THE SECOND.

## THE TIME OF THE SECOND ADVENT.

My dear Friend,

THOUGH I am perfectly satisfied that no uninspired man can possibly discover the exact *date* of the glorious appearing of our great God the Saviour; yet I am equally satisfied, that an attentive comparison of Scripture with Scripture, will enable us to discover the time when that event may be expected. I speak of the time in reference to other events to which the Bible authorizes us to look forward. Thus the inspired records are very clear as to the restoration of the descendants of Israel to their own land, their promised inheritance, the land of Canaan; they also clearly predict a period when "the kingdoms of this

" world shall become the kingdoms of God " and of His Christ," which blessed period seems the same with the millennium or 1000 years, during which Satan shall be bound. These things seem to me most clearly and satisfactorily revealed; and I think that in reference to *them*, we may arrive at the knowledge of the time of the Second Advent; that is, we may discover whether that event takes place before or after the restoration of Israel and the millennial period. In fact this is the true view of that question which at present occupies so much attention, and divides, what is called, the religious world. That the Lord is to come, no Bible reader, or rather, no Bible believer can doubt; and if he be a member of the Established Church this truth presses upon him, for his faith in it, with additional force; being found embodied in the Collects for 1st and 3rd Sundays in Advent, in the Burial Service, and in the Creeds. But in fact the question is not, is the Lord to come again? For this, I believe no one doubts. The question is, *when* will He come? Is He to come *before*, or *after* the millennium?

Admitting that the Jews are to be restored, and that all the kingdoms of this world are to acknowledge fealty to the Messiah, and submit to His rule, is the second Advent to take place *before* or *after* these events? These seem to be the queries with which we are most interested, and to which I shall now endeavour to make reply.

But before I offer any opinion on this subject, it may not be altogether useless to consider the method of interpreting the prophetic Scriptures, as these Scriptures must be largely drawn upon by the supporters of either of the above stated views as to the time of the second Advent.

When we look at that great portion of Holy Scripture which may be designated "the Prophetic," we find that it naturally divides itself into two divisions, that which has received an accomplishment in part, or in whole: and that which is still unfulfilled. Now it strikes me that in studying that part which is yet to receive its accomplishment, we may safely take as our guide that which has been fulfilled. Both parts proceed from the same author. One mind dictated them.

The one Holy Spirit communicated each for our use, "that we, through patience and comfort of the same might have hope;" and an examination of the manner in which the former of these portions of the revelation of the Spirit has received its accomplishment, may teach us how the latter part is to be fulfilled. And how has fulfilled prophecy received its accomplishment? A comparison of Scripture with itself, and, in some cases, with history, will abundantly serve to show that the *very words* of prophecy have often received a literal accomplishment. We find many of the prophetic declarations descend to very minute particulars; as in the case of Ishmael; when it was prophesied that twelve princes should proceed from him, and that his hand should be against every man, and every man's hand against him. As in the case of the Jews; that for their sins they should be scattered among the heathen from one end of heaven to the other; that in the time of the siege of the city the mother, forced by famine, should devour her new-born offspring; that in their dispersion they should be oppressed, and become a by-word

and a proverb. As in the case of Josiah, who was prophecied of by name 361 years before his birth. As in the various prophetic declarations concerning the Babylonish invasion, and its consequences. As in the cases of Babylon, Tyre, Egypt, Nineveh, and the successive rise and fall of the four great monarchies;* in all these instances we find that the *very words* of the prophecy, even when it descends to the minutest particulars, have received a full and literal accomplishment. But astonishing as is the manner in which these prophecies relating to nations have been fulfilled, much more astonishing is the accuracy with which the various events predicted concerning the Lord Jesus, have received their accomplishment. Of Him it was predicted that He should be born of a virgin—Is. vii. 14; of the house of David—Is. ix. 6; and in the town of Bethlehem—Micah, v. 2. It was also pre-

* For a full view of the wonderful accuracy observed in the accomplishment of prophecy, see Bishop Newton on the Prophecies; or see a very good epitome in H. Horne's Introduction to the Scriptures. Vol. 1, ch. iv. sec. iii. pp. 322—334. Ed. 4th.

dicted that He should be despised and rejected—Is. liii. 1, 3. A stone of stumbling and rock of offence.—Is. viii. 14, 15. That a messenger should go before him.—Is. xl. 3. The time when He should appear was also foreshown.—Gen. xlix. 10, Dan. ix. 24. And to pass over many circumstances connected with His mission, it was predicted that He should ride into Jerusalem on an Ass.—Zec. ix. 9. That his familiar friend should betray Him.—Psalms, xli. 9, lv. 13. That He should be sold for thirty pieces of silver.—Zach. xi. 12. That He should be scourged, &c.—Is. l. 6. That He should be offered vinegar to drink.—Ps. lxix. 21. That they should divide His garments, and cast lots upon his vesture.—Ps. xxii. 18. That His hands and feet should be pierced.—Zech. xii. 10, Ps. xxii. 16, Zech. xiii. 6. That He should be patient under His sufferings.—Is. liii. 7. That He should die with malefactors.—Is. liii. 9, 12. That He should be buried with the rich—Is. liii. 9. That He should rise from the dead.—Ps. xvi. 10. That the potters' field should be purchased with the money paid to his betrayer—Zech. xi. 13;

and that his betrayer should die miserably.—Ps. lv. 15, 23. cix. 17. These, and many other particulars concerning the *first* Advent of the Messiah, had been predicted long before His birth, by a multitude of persons who existed at different and long divided periods; commencing with the aged patriarch Jacob, at about 1689 years before the birth of Christ, and ending with the prophet Zachariah, who lived within only about 520 years of the same event. And how have they received their fulfilment? Has it been spiritually or literally? The historical portions of the New Testament answer the question, and show us that a *literal* accomplishment of all these minute prophecies has taken place, and not a single word has fallen to the ground. Now what objection can there be to argue from this by analogy; and instead of *spiritualizing* all, or even a part of unfulfilled prophecy, to look for a *literal* accomplishment of it also? It appears to me that in endeavouring to understand or interpret unfulfilled prophecies, we can take with us no other guide than that portion of prophecy which has been fulfilled,

and from which we ought to argue by analogy. Other guide we have none, so far as I know, or can discover. But if we follow this guide, who is given us by God himself, we must come to this conclusion, that a *literal* accomplishment of those portions of prophecy which are yet unfulfilled is to be expected; and that a consistant literal interpretation of this interesting portion of divine truth, is that for which we ought to seek.

To this it may be objected, that many portions of prophecy are conveyed to us in language most highly figurative or symbolical, such as "the trees of the field clapping their hands;" "the mountains skipping like lambs," and so forth, which cannot be *literally* fulfilled, and *therefore* must be understood *spiritually*. But does it not remain to be proved, that *of necessity* symbolical language must be interpreted spiritually? and are there not instances in fulfilled prophecy, of many symbols having received an accomplishment which cannot be called spiritual? Our Lord is compared to a lamb going to slaughter. This is a symbol; but in its

fulfilment we find a *literal*, a *real* death, not a spiritual. The four great monarchies were symbolized by four wild beasts; but yet these monarchies had a *real* existence. Symbols are not employed to convey to us the notion that that to which they point is to be something *spiritual* in its nature, but to impress upon us some truth, or convey to us some instruction, in a manner more striking, and more expressive than any description could be. They seem to be generally used to point out some particular character in the thing referred to, which could not be otherwise done without perhaps much circumlocution. Therefore, instead of looking upon all such forms of speech as necessarily to be interpreted spiritually, or as relating to some thing spiritual in its nature, I think the proper mode of proceeding would be to endeavour, first, to discover what the symbol symbolized, and then to look for a literal accomplishment. Thus having found that a Beast is often used in fulfilled prophecy, as a symbol of some persecuting power, if we find the same symbol in unfulfilled prophecy, it should be interpreted as symbolizing

some future persecuting power, and a *literal* accomplishment should be expected: we should look for the *real*, *literal* existence of some such power, and so with other such modes of expression. The same may be said of figurative language.

But think not that, while contending for the literal interpretation of Scripture, I would altogether exclude the spiritual *application*. Far from it. Indeed the prophetic writings abound in passages, which, though they *primarily* refer to *real* and *literal* events which are to take place, yet are capable of being spiritually *applied*: either to believers individually, or to the Church of God generally. For instance, may not these words, "When thou passest through the waters I "will be with thee; and through the rivers "they shall not overflow thee: when thou "walkest through the fire thou shalt not be "burned, neither shall the flame kindle upon "thee."—Is. xliii. 2. Or these, "Can a wo-"man forget her sucking child, that she "should not have compassion on the son of "her womb? yea, they may forget, yet will "not I forget thee. Behold I have graven

" thee upon the palms of my hands; *thy* " *walls* are continually before me."—Is. xlix. 15, 16. Or again these: " Therefore the re- " deemed of the Lord shall return, and shall " come with singing unto *Zion*, and everlast- " ing joy shall be upon their head: they " shall obtain gladness and joy; and sorrow " and mourning shall flee away;"—Is. li. 11. may not these passages be *applied* spiritually to the comfort of the Christian or of the Church? surely they may be so *applied*. But if literally *interpreted*, they must, in my opinion, he applied to those people to whom they were addressed, even to the Jews: to whom they promise protection and deliverance from danger, unfailing love from Jehovah, and a joyful return to *Zion*, " the city of their solemnities." And I am convinced that when the Prophet spake these words to the people, it was with a view to these blessings being literally given to them as a nation. In like manner, while Isaiah, lv. 13. and lxv. 25, may be beautifully applied to the change wrought in the unfruitful and contentious heart of man, by the belief of the truth, they seem to look forward to

something else; and if literally interpreted may predict a time when, the curse being removed, for "there shall be no more curse,"—Rev. xxii. 3, the earth shall become as the garden of the Lord, and all animated creation shall live in peace.

Having made these few observations on the mode of interpreting prophecy, I shall now proceed to offer a reply to the questions before proposed, touching the time of "the "glorious appearing of the great God, even "our Saviour Jesus Christ."

About the year 975 before the birth of Christ, the tyrannical disposition evinced by Rehoboam, who had just succeeded to the throne of his father Solomon, was the occasion of the revolt of the ten tribes, under Jeroboam the son of Nebat. These ten tribes, from that time forth, formed a distinct kingdom from that of Judah, (which consisted of the two tribes of Judah and Benjamin,) and were governed by their own kings, as was the kingdom of Judah by its kings. These two kingdoms continued separate ever after, and were known by the name of Israel and Judah. The names Ephraim and

Samaria, are also frequently used in reference to Israel; as perhaps Zion and Jerusalem, are in reference to Judah. About the year B. C. 721, Israel was carried away into captivity by the Assyrian monarch, Shalmanazer, who carried the captives beyond the Euphrates, and planted them in distant lands. Thus ended the kingdom of Israel, after it had existed 254 years from the revolt of Jeroboam, its first king. In about 133 years after this event, Judah was carried captive to Babylon, from whence the greater part of the nation returned after 70 years: but Israel has never yet returned from her captivity, neither have Israel and Judah ever formed *one* people, or been governed by *one* and the *same* king, since the day of Jeroboam's revolt. During the whole time that they possessed their portions in the land, they continued separate and distinct kingdoms, differing in their government and in their religion, and very frequently at war one with the other.

But wide as was the breach between these kingdoms, and long as has been their separation, it is infallibly certain that they

are to be again united as *one* people, under *one* king. And though their land has long been in the hand of their enemy, and though they have been scattered abroad among all the nations of the earth, a fearful proof of the danger of provoking Jehovah to displeasure—a lesson to mankind, calling upon them to fear the judgments of the Most High, yet they shall again possess the land of their fathers, and Jerusalem shall become the praise and joy of the whole earth. For thus is it written: "And it shall come to pass in that day, "that the Lord shall set His hand again the "second time, to recover the remnant of His "people, which shall be left, from Assyria, "and from Egypt, and from Pathros, and "from Cush, and from Elam, and from Shi-"nar, and from Hamath, and from the islands "of the sea. And he shall set up an ensign "for the nations, and shall assemble the "*outcasts of Israel*, and gather together the "*dispersed of Judah* from the four corners of "the earth."—Is. xi. 11, 12. "Go and pro-"claim these words to the north, and say, "return thou backsliding *Israel*, saith the "Lord, and I will not cause mine anger to

" fall upon you: for I am merciful, saith the
" Lord, and will not keep anger for ever.
" Only acknowledge thine iniquity, that
" thou hast transgressed against the Lord
" thy God, and hast scattered thy ways to
" the strangers under every green tree, and
" ye have not obeyed my voice, saith the
" Lord. Turn, oh! backsliding children,
" saith the Lord, for I am married unto you;
" and I will take you one of a city, and two
" of a family, and I will *bring you unto Zion*,
" and I will give you pastors accord-
" ing to mine heart, which shall feed
" you with knowledge and understand-
" ing. And it shall come to pass when
" ye be multiplied and increased *in the*
" *land*, in those days, saith the Lord, they
" shall say no more the ark of the cove-
" nant of the Lord, neither shall it come
" to mind, neither shall they remember it,
" neither shall they visit it, neither shall it
" be magnified (margin) any more. At that
" time they shall call Jerusalem the *Throne*
" *of the Lord*, and all the nations shall be
" gathered unto it, to the name of the Lord,
" to Jerusalem: neither shall they walk any

"more after the imagination of their evil "hearts. *In those days the house of* JUDAH "*shall walk with the house of* ISRAEL, *and* "THEY *shall come* TOGETHER *out of the* "*land of the north to* THE LAND *that I have* "*given for an inheritance unto your fa-* "*thers.*"—Jer. iii. 12, 18. "Thus speaketh "the Lord God of Israel, saying, write thee "all the words that I have spoken unto thee "in a book. For lo, the days come, saith the "Lord, that I will bring again the captivity "of my people *Israel* and *Judah*, saith the "Lord, and I will cause them *to return to* "*the land that I gave to their fathers*, and "*they shall possess it.*" "Therefore, fear "not thou, O my servant Jacob, saith the "Lord, neither be dismayed, O Israel: for "lo I will save thee from far, and thy seed "from the land of their captivity: and *Jacob* "shall return, and shall be at rest, and be "quiet, and none shall make him afraid."—Jer. xxx. 3, and 10. "At that time, saith the "Lord, will I be the God of *all the families* "*of Israel*, and they shall be my people." "For thus, saith the Lord, sing with glad- "ness for *Jacob*, and shout among the chief

" of the nations: publish ye, praise ye, and
" say, O Lord, save thy people, the remnant
" of *Israel*. Behold, I will bring them from
" the north country, and gather them from
" the coasts of the earth, and with them the
" blind and the lame, the woman with child,
" and her that travaileth with child together:
" a great company shall return thither."
" Hear the word of the Lord, O ye nations,
" and declare it in the isles afar off, and say,
" He that scattereth *Israel* will gather him,
" and keep him as a shepherd doth his flock."
" Behold the days come, saith the Lord, that
" I will sow the house of *Israel*, and the
" house of *Judah*, with the seed of man, and
" with the seed of beast. And it shall come
" to pass that like as I have watched over
" them to pluck up, and to break down, and
" to throw down, and to destroy, and to
" afflict; so will I watch over them to build,
" and to plant, saith the Lord."—Jer. xxxi.
1, 8, 10, 27 and 28. " Thus, saith the Lord
" God, when I shall have gathered the house
" of *Israel* from the people among whom
" they are scattered, and shall be sanctified
" in them in the sight of the heathen, then

" shall they dwell in the land that I have " given to my servant *Jacob*."—Ezek. xxviii. 25, 26. " The word of the Lord came unto " me, saying, moreover thou Son of Man " take thee one stick, and write upon it, For " *Judah*, and for the children of Israel his " companions; then take another stick, and " write upon it, For *Joseph*, the stick of " *Ephraim* and for all the house of Israel " his companions; and join them one to ano- " ther into one stick, and they shall become " one in thine hand. And when the " children of thy people shall speak unto " thee, saying, wilt thou not shew us what " thou meanest by these? say unto them, " thus saith the Lord God, behold I will " take the stick of *Joseph*, which is in the " hand of *Ephraim* and the tribes of Israel " his fellows, and will put them with him, " even with the stick of *Judah*, and make " them *one stick*, and they shall be *one* in " mine hand. And the sticks whereon thou " writest shall be in their hands before their " eyes, and say unto them, thus saith the " Lord God, behold I will take the children " of *Israel* from among the heathen whither

" they be gone, and will gather them on " every side, and *bring them into their own* " *land:* and I will make them *one nation* " *in the land* upon the mountains of Israel, " and *one King* shall be king to *them all*, " and they shall be *no more two nations:* " neither shall they *be divided into two king-* " *doms* any more at all."—Ezek. xxxvii. 15, 22. " And I will strengthen the house of " *Judah*, and will save the house of *Joseph*, " and I will bring them again to place them; " and they shall be as though I had not cast " them off, for I am the Lord their God, and " will hear them."—Zach. x. 6.

These portions of Holy Scripture predict in various modes of expression, one and the same event, the restoration of the entire twelve tribes of Israelites to the land of promise. That this restoration is to be general, and that it is to include the twelve tribes, *Israel* as well as *Judah*, is proved from the language used by the Prophets. Sometimes it is predicted that *Israel* and *Judah* shall both be restored. Sometimes *Judah* and *Joseph*, or *Judah* and *Ephraim* are mentioned, because *Joseph* was the father of *Ephraim*,

the chief among the ten tribes of *Israel*, and therefore put for the whole nation; and sometimes the name *Jacob* or *Israel*, is used by itself, when it signifies the entire twelve tribes, the two tribes of *Judah*, and the ten of *Israel*, because the Patriarch *Jacob*, called also *Israel*, was the progenitor of them all. Under these varieties of expression it is predicted, that all the tribes of Jacob shall be united as *one nation*, under *one King*, and that they shall possess the land of their fathers at some time future to that in which the Prophets predicted this restoration. But has this promise been fulfilled? Has this prediction received an accomplishment? Certainly not. Never since the days of Jeroboam, have all the tribes been united: and never since the dispersion of Israel by Shalmanazer, have they returned into the land of Promise. A few may have come back to the land: but, as a nation, they are still outcasts: the place of whose residence is, as yet, to any degree of certainty, unknown.

But are these prophecies to remain for ever unfulfilled? God forbid! God hath not cast away His people whom He fore-

knew. He "is not a man that He should lie:" and we may rest assured, that "He that scattered Israel will gather him."—Jer. xxxi. 10. Yea, their present dispersion is a sign and an earnest of their future restoration. "For thus saith the Lord, *like* as I "have brought all this great evil upon this "people, *so* will I bring upon them all the "good that I have promised them."—Jer. xxxii. 42. So that we are not only authorized, but even bound, to expect the restoration of Israel.

But how can this thing be? is a question which very naturally suggests itself to the mind when this restoration is proposed to our faith. Some persons, in reply, have spoken as if they expected that it would be brought about by the instrumentality of the kings of the earth, influenced by policy, or by piety, or by both. And it is confessed, that many parts of Scripture speak in a language which would lead us to suppose that man will be used as an instrument in this, as in all the other restorations of this wonderful people. But the language of Scripture is such as would also lead us to believe,

that he shall be an instrument in such a way as that all the glory of the deliverance will be manifestly due to God alone. This was the case in the liberation of the elect nation from the bondage of Egypt, and Scripture directs us to expect that *that* event will be far surpassed in their future deliverance: so that though man may be an instrument, the great Author of their restoration will evidently be no other than the Lord Himself. And this not merely in the way of Providence, not merely by influencing the hearts of men in power, or by producing such an arrangement of events, as would cause men to send the dispersed Israelites back to Canaan. This was not the way in which the Lord acted when He *led* His people up out of Egypt. He then led them with a mighty hand and with an outstretched arm, and we are authorized to look for greater things than these. For it is written: "Behold, the days come, saith the "Lord, that they shall no more say, the "Lord liveth, which brought up the chil- "dren of Israel out of the land of Egypt; "but, the Lord liveth which brought up,

" and which led the seed of the house of Israel
" out of the north, and from all the countries
" whether I had driven them; and they shall
" dwell in their own land."—Jer. xxiii. 7, 8.
And again, in the midst of a passage which predicts desolation and a subsequent restoration, another Prophet, or rather the Lord by another Prophet, says: " According to
" the days of their coming out of the land of
" Egypt, will I show unto him marvellous
" things."—Micah. vii. 15. May we not, from these verses, conclude that events similar to those which occurred at the Exodus from Egypt, will occur at the future restoration of Israel? Or may we not go further, and conclude from the language of these two passages, that the future restoration will far exceed the former liberation of this people? But would this be the case if " the outcasts of Israel, and the dispersed of Judah," were restored to their own land in such a way as that generally supposed? Or would this be the case if the restoration was unattended with these manifestations of Divine power, and of the Divine presence which attended them in their march from

Egypt into Canaan? I think not; for though it would be truly wonderful to see the long scattered descendants of Abraham restored to their land, even in unusual manner in which the chief honour would seem to be due to, and by men in general would be ascribed to second causes, or mere instruments, yet this would fall far short of the Exodus, which was accompanied with signs, and wonders, and the evident manifestation of the *Divine presence*. The Lord Himself brought them up out of Egypt with a mighty hand and with an outstretched arm: and for such a deliverance did the Prophet pray when he foresaw the present dispersion of his people. "Awak "awake, put on strength, O arm of the "Lord: awake *as in the ancient days in the* "*generations of old*. Art Thou not it that "hath cut Rahab and wounded the dragon? "Art Thou not it *that hath dried up the sea,* "*the waters of the great deep: that hath made* "*the depths of the sea a way for the ransomed* "*to pass over?*" Isaiah, li. 9, 10. Thus prayed the Prophet: and so satisfied was he that the Lord's arm would be again stretched forth for the deliverance of his chosen, that he

immediately adds: "*Therefore* the re-"deemed of the Lord shall return, and "come with singing unto Zion, and ever-"lasting joy shall be upon their heads; they "shall obtain gladness and joy, and sorrow "and sighing shall flee away."—11. Indeed I am persuaded that the Lord will be so manifested as the restorer of the Jewish nation from their present dispersion, that after that event they will praise Him as the Lord who has saved them out of all the ends of the earth, whither He had driven them; this restoration eclipsing all others by its superior wonders and glory.

If these observations, and this view of these passages from the Prophets, Jeremiah (xxiii. 7, 8,) and Micah, (vii. 15,) be correct, we may safely take the Exodus from Egypt as our guide, while endeavouring to attain some knowledge concerning the predicted restoration of the Abrahamic Family from its present dispersion. Let us therefore now direct our attention to the words of Scripture relating to that event, and compare with them the language of the Prophets concerning the future restoration.

In the third chapter of the book of Exodus, we read that while Moses kept the flock of his father-in-law Jethro on mount Horeb, "the angel of the Lord appeared "unto him in a flame of fire out of the "midst of a bush;" "and the *Lord* said "unto him," "I am the God of thy fathers, "the God of Abraham, the God of Isaac, "and the God of Jacob." "And the Lord "said, surely I have seen the affliction of "my people which are in Egypt," "and I "am *come down* to deliver them out of the "hand of the Egyptians, and to *bring* them "up out of that land into a good land, and a "large, unto a land flowing with milk and "honey; unto the place of the Canaanites, "and the Hittites, and the Amorites, and "the Perizzites, and the Hivites, and the "Jebusites." "Go and gather the Elders "of Israel together, and say unto them, the "Lord God of your fathers, the God of "Abraham, of Isaac, and of Jacob, *appeared* "unto me, saying, I have *surely visited* you "and seen that which is done unto you in "Egypt, and I have said, I will *bring you* up "out of the affliction of Egypt." "And they

" shall hearken unto thy voice; and thou " shalt come, thou and the elders of Israel " unto the King of Egypt, and ye shall say " unto him, the Lord God of the Hebrews " *hath met with* us: and now let us go, we " beseech thee, three days' journey into the " wilderness, that we may sacrifice to the " Lord our God."

In this passage we may remark two things which bear upon the subject before us: first, that there was a divine *appearance* to Moses, for we read that " the Angel of the Lord," (or I believe more correctly, " the " Angel Jehovah,*) *appeared* unto him;" which angel the subsequent part of the chapter proves to have been a Divine person, for he is called *God* and *Lord* or Jehovah: and in the directions which this same person gives to Moses, in the 16th and 18th verses, He claims the titles of " the Lord God of

* " We often read of the מַלְאַךְ Angel (and sometimes " angels) of Jehovah, or of the Aleim, (i. e. God): that " is, His *agent, personator, mean of visibility or action,* " that *was employed* by God to render Himself visible " and approachable by flesh and blood. This Angel was " evidently a *human* form, surrounded or accompanied

Abraham, of Isaac, and of Jacob," and "the Lord God of the Hebrews," and is called by Moses and the elders, "the Lord our God." And secondly, we remark that this Angel Jehovah promises deliverance to His people. "I am *come down to deliver* them "out of the hand of the Egyptians, and *to* "*bring* them up out of that land, into a good "land;" and again, "*I will bring* you up out of the affliction of Egypt;" which deliverance we shall find was effected by the Lord leading them by a *visible manifestation*, and not merely by his providence.

The proofs of this fact are neither few nor obscure. Thus we read "that God *led* "not the people through the way of the land "of the Philistines, but God *led* the peo- "ple about, through the way of the wilder- "ness of the Red Sea." And the manner

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"by *light* or *glory*, with or in which Jehovah was pre- "sent. See, inter alia, Gen. xix. 1, 12, 16. (compare "Gen. xviii. 1, 16, 22,) Judges, xiii. 6, 21, Exod. iii. "2, 6, Comp. Gen. xlviii. 16. And on this subject of "*Angels*, the reader will do well to consult *Bates's* Critica "Hebræa, under מלאך and his excellent '*Inquiry into* "*the Similitudes;*' p. 30, &c."—See Parkhurst's Heb. Lex. sub voce לאך 6.

in which He led them is thus described: "The Lord went before them by day in a "pillar of a cloud, to lead them by the way; "and by night in a pillar of fire to give "them light."—Exod. xiii. 17, 18, 21. The next chapter, the xiv, contains an account of the passage of the Red Sea by the Israelites; which the Egyptians essaying to do were drowned: and here we find the presence of God very plainly asserted. In this chapter we read that "the Angel of God, which "*went before* the camp of Israel, *removed* "and *went behind* them; and the pillar *went* "from before their face, and stood behind "them, and it came between the camp of "the Egyptians and the camp of Israel; "and it was a cloud and darkness to them, "but it gave light by night to these."—19, 20. And again, when the enemy pursued Israel, we read that, "The Lord *looked unto* "the host of the Egyptians, *through* the "pillar of fire and of the cloud, and troubled "the host of the Egyptians, and *took off* "*their chariot wheels.*"—24, 25. Surely this language is calculated to convey to us the notion, that Jehovah was present with

Israel in some manner different from that in which He is said, and truly, to be *now present* with his Church. He was present with them under that manifestation called the "Angel of God," which dwelt in the pillar of fire and of the cloud; and which was *visible* to the Israelitish camp. Yea, so evident was it that Jehovah was present, that the Egyptians themselves were forced to exclaim, "Let us flee from the face of Israel, for the "Lord fighteth for them against the Egyp-"tians." The language used by Moses in his intercession for the people is strongly confirmatory of the opinion advanced above; "for they (i. e. the enemies) have heard that "thou, Lord, *art among* this people; that "thou, Lord, art *seen face to face*; and that "thy cloud standeth over them, and that "*thou goest* before them by day-time in a "pillar of a cloud, and in a pillar of fire by "night."—Numb. xiv. 14. And in the address of Moses to the Israelites at the close of his life, and wherein he recapitulates the mercies of God, as well as their rebellions, he says that "the Lord God *went* in the "way before them, to search them out a

" place to pitch their tents in, in fire by " night, to show you by what way you " should go, and in a cloud by day."—Deut. i. 33. This cloud we learn ceased to accompany them after their entrance into the promised land. God's guidance and protection was then, generally, afforded in a different manner. Yet there also we find the Lord manifesting Himself to Joshua in a manner perhaps more extraordinary than any divine manifestation which has yet come under our notice. " And it came to pass, when Joshua " was by Jericho, that he lifted up his eyes, " and looked, and behold there stood a man " over against him with his sword drawn " in his hand; and Joshua went unto him, " and said unto him, Art thou for us, or for " our adversaries? And he said, Nay, but as " captain of the host of the Lord am I now " come. And Joshua fell on his face to the " earth and did worship, and said unto him, " what saith my Lord unto his servant? " And the captain of the Lord's host said " unto Joshua, Loose thy shoe from off thy " foot, for the place whereon thou standest " is holy. And Joshua did so."—Jos. v. 13,

15. The worship here offered by Joshua, and the command given to him to "loose his shoe from off his foot," as well as the reason of his doing so, because "the place whereon he stood was holy," should, even if no other proof could be adduced, lead us to suppose, that He who appeared to Joshua was no other than Him who appeared to Moses, and gave to him the very same command, to put his shoes from off his feet, stating the very same reason for his so doing, that is, that He was God Himself. But if we proceed on to the vi. chapter, this becomes undeniable. The first verse of that chapter is in a parenthesis, and describes the situation of Jericho at the time that this manifestation of Deity was made to Joshua; but in the second, which is the continuation of the history of this intervew between the "Captain of Jehovah's host" and Joshua, we read that "The Lord (Je-"hovah) said unto Joshua, see, I have given "unto thee Jericho and the king thereof, and "the mighty men of valour." This verse puts the Deity of the person who appeared unto Joshua out of any doubt, for we find Him

called by that name which is never given to any but to God himself.

But these are not the only traces which are to be met with of a Divine manifestation having accompanied the Israelites at their Exodus from Egypt, and during their march to Canaan. In the account of the murmuring of the people and their wish to return to Egypt, recorded in the xvi. of Numbers, Moses and Aaron are represented as having addressed the people in these words: "In the "morning then shall ye SEE *the glory of* "*the Lord*." 7. And we are told that "as "Aaron spake unto the whole congregation "of Israel, that they looked toward the wil- "derness, and behold *the glory of the Lord* "APPEARED in the cloud, and the Lord "spake unto Moses."—10, 11. Here the glory of the Lord is shown to have been something distinct from the pillar of the cloud, for it appeared *in the* cloud; and it also appears to be personified; for it is written, *the Lord* spake unto Moses. This personification of the "Glory of the Lord" appears much clearer in another passage, where we read that the Glory of the Lord *abode* (literally,

tabernacled) upon mount Sinai, and the cloud (still distinct from the Glory) covered it six days; and the seventh day he (who? evidently the Glory) spake, and "called unto "Moses out of the midst of the cloud." (See the distinction still observed.) "And *the sight* "of the Glory of the Lord was like devour- "ing fire on the top of the mount, *in the* "*eyes of the children of Israel.*"—Num. xxiv. 16, 17. From this passage the visibility of this manifestation called "the Glory of the Lord" is apparent; as indeed it is from most of the passages where it occurs in these historical books, which amount to about ten, and which you would do well to consult. This can be done with the help of a concordance, but it would occupy too much room to bring them all forward in this place; but this I may add, that from a somewhat attentive comparison and examination of *all* the passages where this expression, the "Glory of the Lord," does occur, it appears to me that it does not mean glory, as we use the word when we say the glory of a nation, meaning its honour, and greatness, and so forth; but that it indicates some *manifesta-*

*tion* of a *present Deity*. You would do well to consult these passages, which can be done without difficulty by the help of a concordance.

Before closing this subject, I must beg to refer you to the xxiv. of Exodus, where we are informed that "Moses and Aaron, and "Nadab and Abihu, and seventy of the "elders of Israel, *saw the God of Israel*; and "there was under His feet as it were the "paved work of a sapphire stone, and as it "were the body of Heaven in his clearness; "and upon the nobles of Israel He laid not "his hand. Also *they saw* God, and did eat "and drink;" 9, 10, 11; and also to the xxxiii. of same book. In this chapter the Lord promises to Moses, "my *presence* shall go with thee."—14. Now what was this presence? If we consult Parkhurst's Hebrew Lexicon, we find what may throw some light upon the subject. He says that the Hebrew word here translated presence, means *the surface*, or the face, and "as the *face* is what "we principally distinguish human *persons* "by, hence PENI is used for the *person* or "*persons* of man."—2 Sam. xvii. 11. Deut.

i. 17. Prov. xxviii. 21. Lam. v. 12. Ezek. i. 9. xx. 48. xxxvi. 41. "For the *person* or presence of God."—See Exod. xxxiii. 11, 14, 15, 20, 23. Ps. xi. 7. It would appear then at least probable that a *visible* manifestation is here promised. Besides this, we find from the 11th verse of the same chapter that "the Lord spake unto Moses "*face to face*, as a man speaketh unto his friend."

From what has now been brought forward, I think it cannot be denied that a visible manifestation of the Divine presence was vouchsafed to the Israelites: and that this Presence was something distinct from the pillar of cloud, and of fire, in which the Presence often dwelt and appeared. It would also appear that this "Presence" or manifestation, whether called the "Angel" or "the Glory of the Lord," was not merely some attribute or power of Jehovah exerted in the behalf of the people, but that it was the *Lord Himself*, the Very and True God; and further, I think it evident that it was the second Person in the Godhead, the Son, Jesus Christ, who was thus visible to and present with the Israelites. We find that He

who appeared was the God of Abraham, and of Isaac, and of Jacob.—Exod. iii. 6. The same that appeared to Jacob, and said, "I "am the God of Abraham thy Father, and "of Isaac;"—Gen. xxviii. 13; and consequently the same who, on more than one occasion, appeared to Abraham himself. Now Stephen tells us, that He who appeared to Abraham was "*The God of Glory.*"—Acts, vii. 2. And Paul assures us, that Jesus is "*The Lord of Glory.*"—1 Cor. ii. 8. Jesus therefore is "the God of Abraham, of Isaac, and of Jacob;" and the same who appeared to Moses in the bush under that name. And further, Jesus is "the Angel of God," or "of the Lord" who spoke to Moses, and, as we before saw, accompanied the Israelites in the cloudy and fiery pillar. For this Angel said to Moses, "I am the God of Abraham, of Isaac, and of Jacob:" but Jesus is "the God of Abraham, Isaac, and Jacob," and therefore, unless there be two Gods, Jesus and the Angel of God are one and the same person.—See also Malachi iii. 1., where Jesus is called "the Messenger, or *Angel*, (for it is the same in the original,) of the cove-

nant." It is also evident from Paul's words in another place, that it was Christ who was with the Israelites in the wilderness, for he plainly intimates that it was *Him* they tempted.—See 1 Cor. x. 9. And from another passage in Paul's Epistle, which has been already quoted, and wherein Christ is called "*The Lord of Glory*," it would appear that He was the Person who was manifested to the Israelites as the "Glory of the Lord." And again, if we inquire whom He was, whom Moses, and Aaron, and Nadab, and Abihu, and the seventy Elders of Israel saw, we must confess that He was the Son: for of the Father, by whom the Son was sent, it is written that He "dwelleth in the light which no man can approach unto," and "that" no man *hath seen* Him, or *can see* Him.—1 Tim. vi. 16. It is therefore indubitable, that He who was seen by Moses was the Son.

We have now cursorily examined the Exodus from Egypt as to its bearing upon the subject of our inquiries, and what has been the result? We have seen that on that occasion God vouchsafed to appear among them, and to manifest Himself to them. We

have found that He who appeared to them,—whose various manifestations and whose presence they saw,—who was known among them as the Angel Jehovah and "the Glory," was none other than the Christ. He who in after ages appeared as a man, clothed in human flesh, and possessed of a human soul. He it was who went before them in the pillar of cloud, and of fire,—who led them through the wilderness,—who helped them—for "in "all their affliction He was afflicted, and the "*Angel* of His Presence saved them: in His "love, and in His pity, He redeemed them; "and He bare them, and carried them all the "days of old." "He led them by the right "hand of Moses, with his glorious arm, di-"viding the water before them, to make "Himself a glorious name."—Is. lxiii. 9, 12. Here most assuredly Jesus was "a leader and a commander to the people."—Is. lv. 4.

And shall He not be so again? Yes; He shall again lead His people, as He did when He brought them up out of Egypt, going before them, and leading them in the right way. Let us again consult those pas-

sages from Jeremiah and Micah. "Behold "the days come, saith the Lord, that they "shall no more say, the Lord liveth which "brought up the children of Israel from the "land of Egypt; but the Lord liveth, which "brought up, and which led the seed of the "house of Israel out of the north country, "and from all the countries whither I had "driven them." And again, "according to "the days of thy coming out of the land of "Egypt, will I show unto him marvellous "things." In the latter of these passages is contained a promise that such marvellous things as were shown to the Israelites at their coming out of Egypt, shall be again shown to them: and this, as the 11th and 12th verses would lead us to suppose, at their restoration. And in the passage from Jeremiah we have a prophecy from the Lord, which clearly intimates that their restoration from their present dispersion shall be so far more wonderful, and more glorious than their deliverance from Egypt, that it shall, as it were, obliterate the recollection of it. Now if the Lord Christ was present at the Exodus from Egypt, if He appeared to the people

and guided them, and if the *like* marvellous things are to occur at their future restoration as occurred at the Exodus, how can we avoid coming to the conclusion, that Christ will again become the *visible* and *present* guide of His people. His presence with ancient Israel was certainly one of the most, if not the most marvellous thing shown them. The miracles in Egypt were marvellous, the drying up the Red Sea was marvellous, the sending the quails and bringing water from the flinty rock were marvellous, but a *present* God, a *visible* Deity, infinitely exceeds them all. It was the most stupendous of all the marvels shown to Israel. Can we then suppose that this will be omitted when God shall, at a future day, show to them marvellous things, *according to the days of their coming out of Egypt?* I think not; and am satisfied that He who led them on the one occasion, "will again," *in person*, "bring His people from the depths of the sea."—Ps. lxviii. 22. And as He who led them from Egypt was Christ, the Lord, it is He who shall lead them again the second time to Canaan; and therefore, to return at length

to the point from whence we started, Christ will appear, (of course in person, seeing that the Divinity and humanity are united,) before the restoration of Israel to their own land. I speak of their complete restoration. Many individuals, or even large bodies, may return at various times, and from various motives, but it does not appear that the *grand* restoration of the nation is to take place under any other guidance than that of the Redeemer.

But this wonderful truth does not rest upon these arguments alone. Scripture asserts it in various places, to which I shall not now refer, but shall defer them to another opportunity. In the mean time I would remark to you, that I aim not at showing you *how* these things can be; but only at pointing out to you what God has promised to do. We may ask, how can this be done? and many have asked, and stumbled at revealed truths, because they could not answer the question, or get it answered by others. But if it is shown that these things *are promised*, it is our business to rest content with knowing this, " that He who has promised

is *able* to perform." It is no difficult matter to imagine this question obtruding itself into the mind of a Jew, when told that God should become man, be born of a pure virgin, and die on the cross for sinners. But we see that He who promised these stupendous things performed his promise, and surely these were as wonderful and as improbable to all appearance, as those to which I have been calling your attention; and the power of Jehovah, manifested in the accomplishment of His promises connected with the first advent of Messiah, ought to stop for ever our asking concerning those things which are written of His second coming, How can these things be?

## LETTER THE THIRD.

### ON THE TIME OF THE SECOND ADVENT.

My dear Friend,

THE object aimed at in my last letter was to prove that Scripture authorizes us to expect the Advent of our Lord and Saviour previous and in order to the national restoration of Israel. The argument by which I endeavoured to establish this opinion was briefly this: that God had at the first led this most remarkable people out of the land of Egypt, by a visible manifestation of himself, a manifestation not of the Father, but of Christ the Son. That God has intimated by His Prophet that at their future restoration He will show unto them *marvellous things, according to the days of their coming out*

*of Egypt*, and that, therefore, as the *visible manifestation* and *accompanying presence* of Jehovah the Son was the most marvellous of all the marvels then shown to them, we may fairly conclude, that at their future restoration, He will again lead them *visibly* and *personally*. It was also asserted that the Divinity and humanity being now united, and forming one mysterious Being, the God Man, Christ, when He comes to act as the "leader and commander of His people," He will appear as "bone of their bone, and flesh of their flesh." No longer veiling His glory as he did of old, but appearing in His person, as when He walked and lived in the days of His humiliation.

On the present occasion, I shall bring before you some passages, which seem to favour the same opinion: and intimate that Israel shall again be honoured with the guidance and protection of a present, and *visible* Deity. As my present object is to prove, that the time of Israel's restoration is also the time of the Advent of the Messiah; I shall pass over those many passages which speak of Messiah's kingdom *subsequent* to

the restoration; and shall confine myself to those which point more directly to the time and circumstances of the restoration itself. "In that day there shall be a root of Jesse, "which shall stand for an ensign to the peo- "ple, and to it shall the Gentiles seek, and "his rest shall be glorious. And it shall "come to pass in that day, that the Lord "shall set His hand again the second time "to recover the remnant of His people which "shall be left, from Assyria, and from Egypt, "and from Pathros, and from Cush, and "from Elam, and from Shinar, and from "Hamath, and from the isles of the sea. "And He shall set up an ensign for the na- "tions; and shall assemble the outcasts of "*Israel*, and gather together the dispersed "of *Judah* from the four corners of the "earth." "And the Lord shall utterly de- "stroy the tongue of the Egyptian Sea; and "with his mighty wind shall He shake His "hand over the river, and shall smite it in "the seven streams, and make men go over "dry-shod. And there shall be an highway "for the remnant of His people which shall "be left, from Assyria: like as it was to Is-

"rael in the day that He came up out of the "land of Egypt."—Is. xi. 10, 11, 12, 15 and 16. Observe here, first, the main event predicted, which is the restoration of Israel and Judah; and secondly, the *means* by which that is to be effected, and the circumstances attendant upon it. As to the means, the Prophet says, that the "root of Jesse shall "be in that day an ensign to the people, "*i. e.* the Jews; and that the Lord shall set "his hand *again*, the *second* time, to recover "them." Now, who is this root of Jesse? A reference to Revelations, v. 5, and xxii. 16, will serve to show that it is Jesus, and none else. Jesus, therefore, is to stand as the ensign to the Jews; and as he is THE LORD, it is of Him that the next verse speaks, when it says, that "THE LORD shall "set His hand *again the second time* to re-"cover the remnant of His people." This expression "shall set His hand *again the second time*," evidently refers to some past event, when He had set His hand the *first* time to recover His people. But when did this occur? From a reference to the close of the chapter it would appear that the deli-

verance from Egypt is the event alluded to; for there that *first* restoration, or recovery, is mentioned. This was the occasion of the Lord's *first* "setting His hand" to recover His people, and to this is the reference in the passage now before us. Now the language of the Prophet clearly implies a similarity in the mode of God's acting on those two occasions: for if the Lord acts in a totally different manner at the future, from what He did at the past recovery of the Jews, the expressions "again," and "the second time," are incorrectly used by the Prophet. We therefore have strong grounds for asserting, that, as to the *main* points, God will act in the same manner when collecting His chosen nation from their present dispersion, as He did when bringing them out of their ancient house of bondage. Now it was before proved, that when the Lord recovered His people from Egypt, He acted, not merely providentially, but miraculously; and was present with, and led them, not spiritually and figuratively, but *literally* and *visibly*; and the force of the passage before us requires us to believe, that *like* things

shall take place at their next recovery; and that as Jesus formerly in person, and in a visible manner, led His people as a flock, so will He do again. The circumstances which are connected with their recovery strengthen the proof of Israel's being promised so great an honour. It is predicted, that *again* shall the waters be dried up before them; *again*, shall they go through the deep places as upon dry ground; *again*, shall a way be made for them, as it was to them in the day that they came up out of the land of Egypt. These promises are made, not only in the chapter before us, but also elsewhere: for thus, saith the Lord, by the mouth of his servant Zachariah: "I will bring them "*again* also out of the land of Egypt, and "gather them out of Assyria; and I will "bring them into the land of Gilead and "Lebanon, and place shall not be found for "them. And *He shall pass through the sea* "with affliction, and *shall smite the waves in* "*the sea*, and *all the deeps of the river shall* "*dry up*."—x. 10, 11. It is further remarkable, that, as the passage of the Red Sea was followed by a song of praise to Him,

who so visibly led them, and confounded their enemies; so it is prophesied, that the future passage of Israel through the deep places, shall be followed by a song of praise and thanksgiving. This is evident from the prayer of the Prophet Isaiah for deliverance, wherein he thus pleads with Jehovah: "Art "thou not it that hath *dried* the *sea*, the wa- "ters of the great deep, that hath made the "*depths of the sea a way for the ransomed to* "*pass over?*" And then, in the strong confidence of faith, adds "therefore,"—(because God is the same unchangeable and unrepenting Being, who loveth his people even for ever,)— "*therefore*, the redeemed of the "Lord shall return, and come with singing "unto Zion."—li. 10, 11. And the substance of this song is given us in the xiith, and perhaps in the xxvith chapters of the same Prophet. This points out a wonderful similarity between the past and the future recovery of the Hebrew nation. In *both* cases a *present*, a *manifested*, a *visible* Divinity is their guide. In both cases the bosom of the deep is laid open, and the ransomed of the Lord pass through the waters

as upon dry ground; and in both cases their deliverance excites them to praise the Lord, who redeemed them, with the voice of melody, and of thanksgiving.

But the similarity does not cease here; nor is it confined to these particulars. This will appear from a reference to the xxth chapter, 34, 35, and 36 verses of the Prophet Ezekiel. In that place the Lord God of Israel is represented as using these words, and making these promises to the nation: "I will bring you out from the people, and "will gather you out of the countries where- "in ye are scattered, with a mighty hand "and with a stretched-out arm, and with "fury poured out; and I will bring you in- "to the wilderness of the people, and *there* "*will I plead with you* FACE TO FACE, *like* "*as* I pleaded with your fathers in the wil- "derness of the land of Egypt, *so* will "I plead with you, saith the Lord God." From this passage, and its context, it appears, that as, at the Exodus, some of the people rebelled against the Lord, so shall it be when again "He cometh out of His place" to deliver them. And that, as in the

former case, He pleaded in judgment with them, and destroyed them, so will He do again. It will naturally suggest itself to you, that if we wish to know *how* God will plead with them "*face to face*," *like* as He did at their Exodus from Egypt, we must refer to those former instances of His pleading for information. Instances of this occur in the xivth and xvith chapters of the Book of Numbers. In the first instance, we have an account of the rebellion, occasioned by the unfavourable report brought up by ten of the twelve persons who were sent to spy out the land. On this occasion the rebellious feelings of the people so far overcame all bounds, that they threatened to stone Moses; and immediately "the Glory of the "Lord *appeared* in the tabernacle of the con-"gregation, *before all the children of Israel.*" Here we find a *visible* appearance of the Lord, not visible to Moses alone, or to Aaron in the Most Holy Place, but visible in the tabernacle of the congregation *to all the children of Israel.* Here then we find, *how* God pleaded with them, and that it was truly "face to face." On this occasion the

Lord threatened to destroy this rebellious people; but Moses interceded for them, saying; "Then shall the Egyptians hear, and "they will tell it to the inhabitants of this "land; for they have heard that Thou, Lord, "*art* AMONG this people; That Thou, Lord, "*art seen* FACE TO FACE; and that Thou "goest before them, by day-time *in* a pillar "of a cloud, and in a pillar of fire by night." On this occasion the Lord swore, that the carcases of the rebels should fall in the wilderness; and He took immediate vengeance upon those spies who made the false report, for "they died by the plague before the Lord." Another instance of God's pleading in judgment with Israel, occurs in the history of the rebellion of Korah, Dathan, and Abiram, recorded in xvi of Numbers. We find that on that occasion also, "the Glory "of Jehovah *appeared unto all the congre-* "*gation.*"—Verses 19, and 42. Now He who connot lie has declared, that at that time, when He shall gather the scattered remnant of His people from out of all the countries whither they have been driven, then will He "plead with them *face to face*, LIKE as He

" pleaded with their fathers in the wilder-
" ness of the land of Egypt," and that He
" will purge out from among them the re-
" bels and them that transgress against
" Him." On the occasions to which He refers as illustrative of His future dealings to this people, Jehovah *appeared* FACE TO FACE to them. That manifestation, called "*the Glory of the Lord*," *appeared to*, and *was seen* by all the congregation; and as the Lord says that *the like* is again to occur, and that, at the restoration of Israel, we are bound to believe it, and to expect, that He who *appeared* in the one instance will *appear* again; and therefore that Jesus, before proved to be Him whom the Israelites saw in the wilderness, will be *personally present* with, and *visible* to His people at their coming restoration. Nothing but a system of interpretation which would introduce uncertainty and confusion into the Bible, can avoid this conclusion.

" How beautiful upon the mountains
" are the feet of him that bringeth good
" tidings, that publisheth peace; that bring-
" eth good tidings of good; that publisheth

" salvation; that saith unto Zion, thy God " reigneth! Thy watchmen shall lift up the " voice; with the voice together shall they " sing; for they shall see *eye to eye*, when " the Lord shall bring again Zion."—Is. lii. 7, 8. The latter part of this passage is thus commented upon by Henry: " Whereas " God had been a God hiding himself, and " and they could scarcely discover any of His " favour through the dark cloud of their af- " flictions, now that the cloud is scattered " they shall plainly see it. They shall see " *Zion's King eye to eye:* so it was fulfilled, " when the word was made flesh, and dwelt " among us: and there were those that *saw* " *his glory*, (John i. 14,) and *looked upon it.* (1 John, i. 1.)" He then proceeds to apply it to the superior light of Christian dispensation; and concludes with these words: " Nay, St. Paul seems to allude to this, when " he makes it the privilege of our future " state, that *we shall see face to face.*" Thus you see, that in the opinion of the *sober-minded* Henry, (for this is the term applied by many of those who reject the true notion of the second advent to themselves and their brethren, in opposition to those who are ac-

counted *mad* because they take God at his word,) this passage is capable of a *litsral* interpretation, and he interprets it accordingly. But though I agree with him in supposing it capable of being *literally* interpreted, I differ from him as to its accomplishment. The Prophet marks the *precise time* when "they shall see *eye to eye*," and that is, "when the Lord shall bring again Zion." Now this cannot apply to our Lord's time, for He did not "bring again Zion." The Jews were not then scattered, therefore He could not bring them again. Nor can it be applied spiritually; for the Jews were not then brought back to Him from whom they had revolted in spirit, though with their lips they acknowledged him. A few indeed were snatched as brands from the burning, but they were indeed few in comparison to the nation.

Neither can this passage apply to the restoration from Babylon; for on that occasion there was no *visible* manifestation. God then wrought for them in the way of Providence, and not miraculously, as at the Exodus. There was no "Glory of the Lord,"

no "Angel Jehovah," no pillar of fire and of cloud, no Shekinah of the Most High dwelling in the Holy Place, as was the case when at the first He led them through the wilderness, and placed them in the promised land. In fact, nothing is related as having occurred at that period, which can be understood as the fulfilment of this prophecy. We must therefore look for its accomplishment at the coming restoration of Zion: then shall they see their God "eye to eye," even as in the wilderness of Egypt He was seen "face to face," and manifested Himself to all the children of Israel. And to this agree the words of the Psalmist: "Thou "*shalt arise* and have mercy upon Zion, for "the time to favour her, yea the set time, is "come. For thy servants take pleasure in "her stones, and favour the dust thereof. "So the heathen shall fear the name of the "Lord, and all the kings of the earth thy "glory. When the Lord *shall build up* "Zion, *he shall appear in his glory*."—Ps. cii. 13—16. This prophecy was addressed to a people who knew that the glory of Jehovah was a *visible manifestation*; who knew that

God had *thus* appeared to Patriarchs of old; and under this manifestation had formerly led his people into Canaan. They could attach no other meaning to the words: and we, if we search the Scriptures, and receive what is there written, must confess the same to be true; and that the glory is to be understood as a *visible manifestation* of a present God. God, therefore, will "*appear in glory*" when he shall "build up Zion." And do not the words of the Lord, by the mouth of Zachariah, agree with this? "Behold the "*man*, whose name is the BRANCH. He "shall grow up out of his place, and He "shall *build the temple of the Lord.* *Even* "*He shall build the temple of the Lord*, and "He shall bear the glory, and shall sit and "rule upon his throne; and He shall be a "priest upon his throne."—vi. 12, 13.

Jesus, the Branch, is to build the temple, and on that occasion is to bear the glory, and sit upon His throne; and thus it appears how "*they shall see eye to eye*," when the Lord shall bring again Zion." The Prophet also notes the time when this glorious sight shall be afforded to the people, and

that is at the time when it shall be said to Zion, "Thy God reigneth." This corresponds with Zechariah, who represents the "Branch," "Jesus," "Emmanuel," "God with us," sitting upon the throne. From a comparison of these it appears evident to me, that the Lord Christ will appear to the Jews in order to, and at their restoration.

8. "Depart ye, depart ye: go ye out "from thence; touch no unclean thing: go "ye out of the midst of her; be ye clean that "bear the vessels of the Lord. For ye shall "not go out with haste, nor go by flight: for "the LORD *will go before* you; and the GOD "OF ISRAEL *will be your rere-ward.*"—Is. lii. 11, 12. "I will surely assemble, O Jacob, all "of thee. I will surely gather the remnant "of Israel: I will put them together as the "sheep of Bozzah, as the flock in the midst "of their fold: they shall make great noise, "by reason of the multitude of men. The "breaker is come up before them: they have "broken up, and have passed through the "gate, and are gone out by it: and their "KING *shall pass before them;* and THE "LORD *on the head of them.*"—Micah ii.

12, 13. In both of these passages, divine protection and guidance is promised to Israel, when about to be restored to the holy land. This no one can doubt, though it may be questioned whether a visible and miraculous guidance is intended. That such is the Prophet's meaning I feel no hesitation in avowing, as my view of the passages. THEIR KING is said *to go before them.* Now, who is the King referred to? Surely none other than Him who is mentioned in the following passage: "Behold, the days come, "saith the Lord, that I will raise unto Da- "vid a righteous Branch, and a KING shall "reign and prosper; and shall execute judg- "ment and justice in the earth. In his days "Judah shall be saved, and Israel shall "dwell safely; and this is His name where- "by He shall be called, THE LORD OUR "RIGHTEOUSNESS."—Jer. xxiii. 5, 6. The same also spoken of in a passage already quoted from Zechariah, who calls Him "the *man* whose name is the BRANCH;" and the same spoken of by Isaiah, in the 9th chapter and 7th verse, as reigning "upon *the throne of David,*" Jesus is Him to whom

as upon dry ground; and in both cases their deliverance excites them to praise the Lord, who redeemed them, with the voice of melody, and of thanksgiving.

But the similarity does not cease here; nor is it confined to these particulars. This will appear from a reference to the xxth chapter, 34, 35, and 36 verses of the Prophet Ezekiel. In that place the Lord God of Israel is represented as using these words, and making these promises to the nation: "I will bring you out from the people, and "will gather you out of the countries where- "in ye are scattered, with a mighty hand "and with a stretched-out arm, and with "fury poured out; and I will bring you in- "to the wilderness of the people, and *there* "*will I plead with you* FACE TO FACE, *like* "*as* I pleaded with your fathers in the wil- "derness of the land of Egypt, *so* will "I plead with you, saith the Lord God." From this passage, and its context, it appears, that as, at the Exodus, some of the people rebelled against the Lord, so shall it be when again "He cometh out of His place" to deliver them. And that, as in the

former case, He pleaded in judgment with them, and destroyed them, so will He do again. It will naturally suggest itself to you, that if we wish to know *how* God will plead with them "*face to face*," *like* as He did at their Exodus from Egypt, we must refer to those former instances of His pleading for information. Instances of this occur in the xivth and xvith chapters of the Book of Numbers. In the first instance, we have an account of the rebellion, occasioned by the unfavourable report brought up by ten of the twelve persons who were sent to spy out the land. On this occasion the rebellious feelings of the people so far overcame all bounds, that they threatened to stone Moses; and immediately "the Glory of the "Lord *appeared* in the tabernacle of the con- "gregation, *before all the children of Israel.*" Here we find a *visible* appearance of the Lord, not visible to Moses alone, or to Aaron in the Most Holy Place, but visible in the tabernacle of the congregation *to all the children of Israel.* Here then we find, *how* God pleaded with them, and that it was truly "face to face." On this occasion the

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look for the coming of the Lord previous to the redemption of His people Israel. Nor does this expectation rest upon an isolated passage, for thus it is written in another place: "And He saw that there was no man, and "wondered that there was no intercessor; "therefore His arm brought salvation unto "Him, and his righteousness it sustained "Him. For He put on righteousness as a "breast-plate, and an helmet of salvation "upon His head: and He put on the gar- "ments of *vengeance* for clothing, and was "clad with zeal as a cloak. According to their "deeds, according will he repay; *fury* to "His adversaries, *recompense* to His ene- "mies: to the islands He will repay *recom-* "*pense*. So shall they fear the name of the "Lord from the west, and His glory from "the rising of the sun. When the enemy "shall come in like a flood the Spirit of the "Lord shall lift up a standard against Him. "And *the Redeemer shall come to Zion*, and "to them that turn from transgression in "Jacob, saith the Lord."—Is. lix. 16—20. "Who is this that cometh from Edom, with "*dyed garments* from Bozrah? I that speak

" in righteousness, mighty to save. Where-
" fore art thou red in thine apparel, and thy
" garments like him *that treadeth in the*
" *winefat?* I have trodden the *winepress*
" *alone*, and of the people there was none
" with me: for I will *tread them in mine*
" *anger*, and *trample them in my fury:* and
" *their blood shall be sprinkled upon my gar-*
" *ments, and I will stain all my raiment.*
" For the *day of vengeance* is in my heart,
" and the *year of my redeemed is come.*"—Is. lxiii. 1—4. The imagery used in these three passages, and the reference to the *day of vengeance*, show that they tally with each other, and speak of the same event. And in each is there evidence of a *personal* appearance. In the first this has already been proved; in the second, the *Redeemer* is mentioned *coming* to Zion, and in the last, the language is such as indicates it very clearly. Other passages, which mention the day of God's anger, and prove it to be contemporaneous with the restoration, also represent the Lord as *coming* and *appearing* on that occasion. For instance: " Behold, the LORD
" *will come* with fire, and with His chariots

"like a whirlwind, to render His *anger* " with *fury*, and His *rebuke with flames of* "*fire*."—Is. lxvi. 16. "The Lord shall " roar from on high, and utter His voice " from His holy habitation. He shall migh- " tily roar upon His habitation. He shall " give a shout as they that *tread the* " *grapes* against all the inhabitants of the " earth."—Jer. xxv. 30. "Put ye in the " sickle, for the harvest is ripe: come, get " you down, for the *press* is full, the *fats* " overflow, for the wickedness is great. The " sun and the moon shall be darkened, and " the stars shall withdraw their shining. " The Lord also shall roar out of Zion, and " utter his voice from Jerusalem, and the " heavens and the earth shall shake."—Joel iii. 13, 15, 16. Though the imagery in all these passages is not exactly the same, yet it is easily shewn that they all refer to the same time. In Is. lxi. we have "the day of vengeance," and the comforting of Zion, by which it is connected with Is. lix. where we have "vengeance" and the "Redeemer" coming to Zion, and the passage from the lxiii. of the same Prophet, is proved

to tally with these, by the recurrence of "*the day of vengeance*" and "the year of the redeemed." In this passage we find an image or symbol, that of the *treading of the wine-press*, by which it is connected with Jer. xxv. 30, and Joel, iii. 13. and the roar of the Lord from Zion, His holy habitation, also unites these texts together.

Now, from a comparison of all these texts, I think that, even leaving out the direct evidence from Is. lix. and lxi. we have strong reason to expect a *visible* manifestation of Jehovah on "the day of vengeance," which is also the day of Israel's restoration. This expectation receives strong assurance from the direct evidence in the passages referred to. Further, if the description given in these passages is compared with the New Testament language concerning the coming of the Lord, a more striking similarity will appear. It is a "day of vengeance," and of flaming fire: and Paul tells us that Jesus shall come "in *flaming fire*, taking *vengeance* on them that know not God, and "obey not the Gospel."—2 Thes. i. 8. "The Lord shall roar," and, Jesus "shall descend

with *a shout*." 1 Thes. iv. 16. "The sun and "the moon shall be darkened, and the stars "shall withdraw their shining;" and our Lord himself, in announcing His coming, says that then "*the sun shall be darkened, and the moon shall not give her light*," Matt. xxiv. 39; and lastly, the images of the blood-stained garments, and trodden wine-press connect the passages with the sixth of Revelations, where the triumphs of Emmanuel are detailed. Many more remarkable coincidences might be adduced, which an attentive comparison of these and other Scriptures cannot fail to point out to you, and which convince me that *all* these passages speak of one and the same event, and that "the glorious appearing of the Great God, our Saviour Jesus Christ," which is therefore to be expected, not after, but *in order to* Israel's return to their land.

It may at first seem strange to refer so many passages to the same event, merely because they are couched in the same language, and contain the same imagery. The reason for doing so was stated in a former letter: and is this, I believe that the whole

Bible is from the *one Mind*, even the Spirit: and that He applies the words He uses, as an honest man would: not meaning *now* one thing, and *again* another thing, by the *same* expression, but by one expression always pointing to one thing.

5. "These are the words that the Lord "spake concerning Israel, and concerning "Judah. Alas! for that day is great, so "that none is like it: it is even the time of "Jacob's trouble; but he shall be saved out "of it. For it shall come to pass in that "day, saith the Lord of Hosts, that I will "break his yoke from off thy neck, and will "burst thy bonds, and strangers shall no "more serve themselves of him. But they "shall serve the Lord their God, and David "their King, whom I will raise up unto them. "Therefore, fear thou not, O my servant "Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from "afar, and thy seed, from the land of thy "captivity."—Jer. xxx. 4, 7—10. From this passage it appears, that, previous to the full restoration and re-establishment of Israel in Canaan, a day of trouble will arise

upon him, from which he will be saved by the Lord. These same circumstances are referred to in other places, which indicate an *appearance* of Jehovah Jesus, in favour of His people. "And at that time shall "Michael stand up, the *great Prince* which "standeth for the children of thy people: "and there shall be a time of trouble, such "as never was since there was a nation, "even to that same time: and at that time, "thy people shall be delivered, every one "that shall be found written in the Book."—Dan. xii. 1. That the trouble spoken of in this passage is the same as that referred to in the passage from Jeremiah, is to me certain: for in both it is described in nearly the same words: Out of this trouble we are told that Michael the "*Great Prince*" stands up to deliver Daniel's people, that is, the Jews. Now, who is Michael? I should think that He is none other than Jesus, who is alone worthy of the title of "the *Great Prince*;" and who in many places is spoken of as the future King or Prince of Israel. This will appear if you consult Jer. xxiii. 5, 6. Ezek. xxxvii. 15—28. Zach. vi. 12, 13, and many

other passages to which these will refer you. Besides this, Michael is called "*the* Archangel" by Jude, 9th verse. Now we read of but *one* Archangel, by which name I think Jesus is designated; for He is "the beginning," (arche,) or efficient cause, "of the creation of God."—Rev. iii. 14. If this be correct, it proves that Jesus is He who is to arise to deliver Jacob, in his future day of trouble; and as that day is previous to His re-establishment in Canaan, if Jesus appears at that day He will appear before the restoration of Jacob. But even supposing that Michael the Archangel here mentioned is not Jesus, but is only one of the highest, or *the* highest of all created beings, it still proves that the day of His appearing in behalf of Israel is also the day of our Lord's coming. In 1 Thess. iv, we read that Jesus "shall descend from Heaven "with a shout, with the voice of the Arch-"angel." The Archangel therefore is an attendant upon Jesus at His coming. Now the time of the Archangel's coming is that of Jacob's trouble, which is previous to His full restoration to Canaan, and therefore, as

Christ comes with the Archangel, His coming also is previous to Israel's full restoration.

But however it may be doubted that this passage at all refers to the time of Jacob's trouble, there are other passages which evidently refer to it, and mention the Lord as appearing for His defence: "And the "Lord *shall be seen* over them; and His arrows shall go forth as lightning; and the "Lord God *shall blow the trumpet* and shall "go with whirlwinds of the south; and "the Lord of Hosts shall defend them; and "the Lord their God shall save them."—Zech. ix. 14, 15, 16. "I will gather *all* nations against Jerusalem to battle. Then "*shall the* LORD *go forth* and fight against "these nations, as when He fought in the "day of battle; and *His feet shall stand* in "that day upon the Mount of Olives, which "is before Jerusalem on the east; and the "LORD THY GOD *shall come and all the* "*saints with thee*."—Zech. xiv. 2—6. The time referred to in both of these passages is without doubt a time of trouble to Jacob; and, as will appear from their contexts, a

time prior to Israel's complete re-establishment in Canaan. It also appears that in this the day of trouble "the LORD *shall be seen over them*," defending and fighting for them. And *His feet shall then stand upon the Mount of Olives.* This language is too precise, too clear to be controverted. It sets forth a *visible* manifestation of Jesus, and that as Man, for "*His feet shall stand.*" This language is, in my opinion, decisive for the *appearance* of the Lord in the day of trouble which is to precede the restoration of the children of Israel. But it becomes still stronger when compared with the New Testament descriptions of His coming. In these passages quoted already it appears that then "the Lord God shall blow the trumpet;" and Paul informs that "the Lord "shall descend from Heaven with the trump "of God."—1 Thes. iv. 16. Compare with this the following: "And it shall come to "pass in that day, that *the great trumpet* shall "be blown, and they shall come which were "ready to perish in the land of Assyria, and "the outcasts in the land of Egypt, and "shall worship the Lord in the Holy Mount

"at Jerusalem."—Is. xxvii. 13. Here we find Israel's return connected with the sounding of "the *great* trumpet." This implies some *peculiar* trumpet, for which we must search in vain, except in those places which speak of the coming of Messiah. In this connexion we find the trumpet very often. Thus, in Matth. xxiv. 31, we read of the "great sound of a trumpet," or literally "a trumpet of a great voice." In 1 Thes. iv, the Lord's coming is represented as being attended "with the *trump of God*." These expressions exactly agree with those used by the Prophet already quoted; one of whom mentions "the great trumpet," the other a trumpet *blown by God*. We also find this trumpet spoken of in 1 Cor. xv. 52, where it is called the "*last* trump." This is proved to be the same trumpet which sounds at our Lord's coming, by the similarity of the events which take place when it sounds, with those mentioned in 1 Thes. iv., as being ordained to take place at the coming. Now in all these places it is evident that some *peculiar* trumpet is meant; for it is called, not merely the trumpet, or a trumpet, but "the

*great* trumpet," "the *trump of* GOD," "the *last* trumpet." This last is peculiarly remarkable, as it seems to indicate a series of trumpets; and such a series we find in the Revelations, where the last is clearly one of *peculiar* importance, and is so described as to impress the mind with the belief of its being that to which all these places refer. Of all the other trumpets we read that they were blown; but of this, that when it was blown "there were *great voices*."—Rev. xi. 15. Besides, this is the *only last* trumpet we can discover, and therefore must be the same spoken of in 1 Cor. xv. This again is the same as that spoken of in 1 Thes. iv, as sounding as the coming of Jesus. This one is the same as that mentioned by our Lord Himself as accompanying Him at His appearing, and therefore the last trumpet in Rev. xi, and Cor. xv, is that which sounds at the coming of the Lord. Now it appears sufficiently clear, from the way the trumpets are described, that "the great trumpet" of Isaiah, and the trumpet blown by God, in Zechariah, are the same spoken of in all the passages referred to in the New Testament, and therefore that all the events which are mentioned

in these various places are contemporaneous, and therefore that the coming of the Lord Jesus and the restoration of Israel synchronize.

This is in my opinion farther confirmed by the similarity of the events which are to occur at the last trumpet in the Revelations, and at the restoration of Israel. When that trumpet sounds it is immediately announced that "the kingdoms of this world are be-"come the kingdoms of our God and of His "Christ." Such also is to be the result of Judah's restoration. For in the day when "the *man* whose name is the BRANCH, shall "build the temple of the Lord, and shall sit "upon His throne," then "they that are "afar off shall come and build in the tem-"ple of the Lord;"—Zech. vi. 13, 15; and the following promises are made to Zion: "The Lord shall rise upon thee, and His "*Glory* (what this means has been already "shown) shall *be seen* upon thee. And the "*Gentiles* shall come to thy light, and *kings* "(*i. e.* kingdoms) to the brightness of thy ris-"ing." "Lift up thy eyes round about, "and see all they gather themselves toge-

" ther unto thee; thy sons shall come from " afar, and thy daughters shall be nursed at " thy side. Then thou shalt see, and flow " together, and thine heart shall fear and " be enlarged, because the abundance of " the sea shall be converted unto thee, the " forces of the Gentiles shall come unto " thee."—Is. lx.

Before I leave this subject I would just point out another striking coincidence between the Old Testament account of the coming of the Lord to rescue His people, and the New Testament account of the coming of the Lord Jesus. In Zech. xiv. 5. we read, " the Lord my God shall come, and *all the saints* with thee." In Jude we read, " The Lord cometh with *ten thousands of His saints* to execute *vengeance* upon all." Whilst the attendance of the saints affords strong reasons for affirming that these two passages relate to the same event; the occurrence of VENGEANCE in that from Jude connects the coming which it speaks of with that of which notice has been already taken in the remarks under Is. lxi. 1—4, and the texts quoted under that head.

And now, my dear Friend, I must lay by my pen, having laid before you evidence which proves most satisfactorily, to my mind at least, that the Second Advent of Jesus Christ is to be expected *previous to*, and *in order* to Israel's re-establishment in Canaan. This has been done by showing, *first*, that God has promised to do for them as He did at their return from Egypt; and secondly, by bringing forward Scriptures, which speak so as to lead us to suppose that at present God will then lead them; and in which language is used so similar to that which *confessedly* describes the Second Advent, that we must either render it as relating to the same event, or suppose that the Holy Spirit has used language in so uncertain and widely different senses, that it is in vain to hope to understand that word which we are ordered "to search."

## LETTER THE FOURTH.

My Dear Friend,

You may remember that the object which I proposed to inquire after was *the time* of the Second Advent. Not the time as respects the *exact date*, but as respects the Restoration of Israel, and the bringing the kingdoms of this world into subjection to our God and His Christ; whether the coming of the Lord was to *precede* or to *follow* these events. That it precedes one of them, the Restoration of Israel, I have already endeavoured, and I trust successfully, to prove; and shall, therefore, now proceed to lay before you some additional evidence, which, in my opinion, proves that the Second Advent precedes that time when "all "the kingdoms of this world shall become

" the kingdoms of our Lord, and of His " Christ." I say additional evidence, for already has some evidence been laid before. You may recollect, that at the close of my last letter I showed you, that the grand conversion of the Gentiles is to be *subsequent* to the restoration of Israel; but it was also shown, in many ways, that the Lord is to come *previous*, and *in order to* that restoration: from which it follows, that He is to come *previous* to the time when the kingdoms of this world shall acknowledge Christ as their King.

But passing by this, I shall proceed to the consideration of two passages which particularly refer to this subject: Daniel vii. and Rev. xv. 14—19, not that I mean to *confine* my observations to these passages; but these I look upon as texts upon which I may dilate; and upon which much prophetic Scripture can be made to bear.

1. " After this I saw in the night vi- " sions, and, behold a fourth beast, *dreadful* " and *terrible* and strong exceedingly; and " it had great *iron teeth*: it devoured and " *brake in pieces*, and stamped the residue

" with the feet of it, and it was diverse from
" all the beasts that were before it, and it
" had *ten horns*. I considered the horns, and
" behold there came up among them another
" little horn, before whom there were three
" of the first horns plucked up by the roots;
" and behold in this horn were eyes like the
" eyes of a man, and *a mouth speaking great*
" *things*. I beheld till the thrones were
" cast down, and the Ancient of Days did sit,
" whose garment was white as snow, and the
" hair of His head like the pure wool: His
" throne was like the fiery flame, and His
" wheels as burning fire. A fiery stream is-
" sued and came forth from before Him;
" thousand thousands ministered unto Him,
" and ten thousand times ten thousand stood
" before Him: the judgment was set, and the
" books were opened. I beheld them be-
" cause of *the voice of the great words* which
" the horn spake; I beheld even till the
" *beast was slain*, and *his body destroyed* and
" *given to the burning flame*. I saw in the
" night visions, and behold, one like the
" Son of Man came with the clouds of Hea-
" ven, and came to the Ancient of Days,

" mountain, and filled the whole earth. This
" is the dream, and we will tell the interpre-
" tation thereof before the King. Thou, O
" King, thou art this head of gold; and af-
" ter thee shall arise another kingdom infe-
" rior to thee; and another third kingdom of
" brass, which shall bear rule over all the
" earth. And the fourth kingdom shall be
" strong as *iron:* forasmuch as iron break-
" eth in pieces and subdueth all things.
" And as iron that breaketh in pieces all
" these, shall it *brake in pieces* and *bruise.*
" And whereas thou sawest the feet and toes,
" part of potter's clay and part of iron; the
" kingdom shall be divided: but there shall
" be in it of the strength of the iron, foras-
" much as thou sawest the iron mixed with
" miry clay. And as the toes of the feet
" were part of iron and part of clay, so the
" kingdom shall be partly strong and partly
" broken (*marg.* brittle.) And in the days
" of these kings shall the God of Heaven
" set up a kingdom which shall never be
" destroyed, and the kingdom shall not be
" left to other people, but it shall break in
" pieces and consume all these kingdoms,

" and it shall stand for ever."—Dan. ii. 31—44. It is so evident that the fourth kingdom mentioned in these two prophetic visions is one and the same, that I shall not stop to lay any evidence as to the fact before you, neither do I deem it expedient or necessary to inquire what kingdom is meant in these visions, as my sole object is to prove that the coming of the Lord is previous and not subsequent to that time when all the kingdoms of the earth acknowledge Him as their King. However I may just remark, that I am fully convinced that the Roman Empire is the one pointed out, to be the fourth kingdom in these visions.

From these passages two things which bear upon the subject before us may be learned: First, that the Kingdom of God *succeeds* the fourth kingdom; and secondly, that the Kingdom of God, (that kingdom which shall endure for ever,) shall be *upon this earth*. The first of these positions is evident; for the stone cut out without hands falls upon the *feet* and *toes*, which mean the fourth kingdom in its *last* or *divided* stage. In the interpretation of the vision the stone is interpreted as a

kingdom set up by the God of Heaven, and which is set up in the days of "these kings," that is the kings of the fourth empire which was to be divided into ten petty kingdoms, symbolized by the ten toes of the image. The same is evident from the vision in the seventh chapter: where, after the beast is slain and his body destroyed and given to the burning flame, *then* the Son of Man appears, and receives the kingdom. The same thing also is taught in the interpretation of the vision; for the fourth kingdom is divided into ten sub-divisions, symbolized by ten horns, from among which another horn or kingdom arises; upon the destruction of which "the kingdom, and the domi-"nion, and the greatness of the kingdom "under the whole Heaven shall be given to "the people of the saints of the Most High." It is therefore clear that the erection of the Kingdom of the God of Heaven, when the saints shall take and possess the kingdom, takes place upon the destruction of the fourth kingdom in its last or divided state.

As for the second position, that this kingdom shall be upon this earth, I think the proof is equally clear. In the first vision

the stone becomes a great mountain, and "fills *the whole earth*," and the Kingdom of God breaks in pieces and subdues all these kingdoms which preceded it. In fact, I should conclude from the vision, that as the fourth kingdom took possession of the third and second and first, (which we know was the case, for the Roman sceptre ruled over Greece, Persia and Babylonia, the three first monarchies,) so the Kingdom of God will take possession of the fourth, and exercise its dominion *where* the fourth kingdom exercised its. In the seventh chapter, the Kingdom of the Most High is represented as a kingdom extending "*under the whole heaven*" that is on earth; and in Rev. xi. 15, we read, that "the kingdoms of *this* "*world* become the Kingdoms of our Lord "and of his Christ." We see, therefore, from the express words of Scripture, that *this earth* is to be the scene of God's Kingdom, which is to succeed upon the ruin and overthrow of the fourth kingdom, symbolized by the fourth beast; and the legs, feet, and toes, of the image.

We have now advanced so far as to be

able so say *when* and *where* the Kingdom of the God of Heaven is to exist: but hitherto we have seen no evidence as to the coming of the Lord being previous or subsequent to this period. That it is previous to it would appear from the 13th verse of the viith chapter, where "One like the Son of Man" is represented as "coming in the clouds of heaven," and "there was dominion "and glory, and a kingdom given to Him, "that all people, nations, and languages, should serve Him." From this we might argue; but, as it is overlooked in the interpretation, where we find no mention made of the Son of Man, it will be passed over. But if we turn over to the Book of Revelations, we shall find what will advance us something further toward the attainment of certainty on this interesting subject. In chapter xiii. we read of a beast, which is evidently the same as that spoken of in the viith of Daniel as a comparison of the descriptions given of each will show. Daniel's beast arose out of the sea, so does St. John's, Rev. xiii. 1. Daniel's beast had ten horns, which are interpreted

as ten kings. St. John's beast has ten horns, with *crowns* on them. Daniel's beast "devoured the whole earth, and trod it down, and broke it in pieces." St. John's has great power, so that it is said, "Who is "like unto the beast? Who is able to "make war with him?" v. 4. And "power "was given him over *all tongues* and kin- "dreds and *nations*," v. 7. The little horn of Daniel's beast has "a mouth, speaking great things," and "speaks great words against the Most High." And of John's beast it is written, that "there was given "him a mouth speaking great things, and "blasphemies." Daniel's beast has the saints "given into his hand for *a time*, and *times*, and *the dividing of a time*;" that is, three prophetic years and a half: and John's beast makes war against the saints for forty-two months; which also make three years and an half. The end of these beasts is also similar. Daniel's is represented as having "*his body destroyed, and given to the burning flame:*" and John's *is cast alive*, with the false Prophet, *into the lake that burneth with fire.*"—Rev. xix. 20. Now it can scarcely be doubted, but that

these two beasts symbolize the same kingdom, so closely do the descriptions in the two Prophets agree. I shall therefore pass over any other proofs which might be given on this subject.

Having seen, therefore, that these beasts are one and the same, it follows, that those events which it was proved take place at the destruction of Daniel's, must also take place at the destruction of John's beast: and if it can be proved that the *time* of the destruction of John's beast, is the *time* of our Lord's coming, it will follow, that He comes *previous* to that time when His Kingdom shall rule over all, which, as has been shown, takes place *after* the destruction of Daniel's beast.

Now, I contend that the language of the xixth of Revelations, particularly when compared with other Scriptures, authorizes me in saying that the time of the destruction of the beast is that of the Lord's coming: and that He comes to destroy the beast. In this chapter He is described as "*clothed in a vesture dipped in blood,*" and "*He treadeth the* "*winepress* of the fierceness and wrath of "Almighty God." We have already found

language the same as this applied to the personal coming of our Lord in a passage which has been proved to refer to the second advent, I mean the lxiiird of Isaiah. There He who "speaks in righteousness," says "I "have trodden the *winepress* alone, and of "the people there was none with me: for I "will *tread* them in mine anger, and *trample* "them in my fury: and *their blood shall be* "*sprinkled upon my garments*, and *I will* "*stain all my raiment*: for the *day of ven-*"*geance* is in mine heart, and the year of "my redeemed is come." Having before proved that this referred to the second advent, I need not now go over the same ground again, but shall assume that my proof was correct. That it, and the passage from Revelations, refer to the same person, and to the same coming, is in my opinion put beyond controversy by the similarity of the language. One event is, I am convinced, predicted in both passages, and that is the Second *Personal* Advent of Messiah, who by this is proved to come to the destruction of the beast. Now the beast is to be destroyed before the God of Heaven sets up

His Kingdom, and therefore Christ is to come before, and not after that happy time.

The destruction of the Beast affords us further proof of our Lord's coming, being in order to it. We find that at the conflict which terminates in his utter ruin, the Beast is accompanied by "the kings of the earth and their armies," and by "the false prophet that wrought miracles before him."—Rev. xix. 19, 20. These all unite in war against "the KING OF KINGS and LORD OF LORDS," whose name is called, the WORD of God. Now, in the xvith chap. we find, that after the pouring out of the *sixth vial*, preparations are made for this war against the Lord. "I saw three unclean spirits, "like frogs, come out of the mouth of the "dragon, and out of the mouth of the beast, "and out of the mouth of the false prophet, "for they are the spirit of devils, (demons,) "working miracles, which go forth unto the "kings of the earth and of the whole world "to gather them to the battle of that great "day of God Almighty." Here the note of preparation is sounded. But before the conflict commences we find the coming of Jesus

takes place; for in the very next verse we read, "Behold I come as a thief," the very way in which His coming is elsewhere described. Then follows the conflict. "And "he gathered them together into a place "called in the Hebrew tongue Armageddon." This passage points out the exact time of the Lord's coming to be between the preparation for the last and universal war, and the actual conflict. Now the beast is not slain until the conflict; and therefore it follows that the Lord comes before the slaying of the beast: and further, as Christ's kingdom here on earth does not commence until the beast is slain, it follows that the "coming" is not *subsequent*, but *prior* to the establishment of His kingdom.

Further, we have seen that "the coming "of Christ is to take place *between* the *sixth* "and the *seventh* vials."—Rev. xvi. 12—17. Now we find that Babylon the Great is not destroyed until the pouring out of the seventh vial; for it is written, that then "the "great Babylon came into remembrance be- "fore God, to give unto her the *cup of the* "*wine of the fierceness of His wrath*."—19.

But how is this "Babylon the Great" called also the "Great Whore," and "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth," xvii. 1, 5, to be destroyed? We find that it is to be through the instrumentality of the beast: for "the ten "horns shall hate the whore, and shall make "her desolate and naked, and shall eat her "flesh, and burn her with fire."—16. Now, this must of course take place before the beast is destroyed, and therefore before the Kingdom of Christ is raised up upon the ruins of the beast, and therefore Christ, who comes before the destruction of Babylon, comes before the establishment of His kingdom upon earth.

Besides this, it must be admitted, at least so I should think, that Babylon is to be destroyed *before* the Millennial period. We cannot suppose that "the Mother of Harlots and abominations of the earth" will be in existence during that happy time. The language of Scripture authorizes this opinion, for we find no intimation of the destruction of Babylon *after* the Millennium. Gog and Magog shall *then* arise and make a

vain attempt upon the "camp of the saints" and upon "the beloved city."—xx. 10. But there is no mention whatever made of Babylon at that time. It would appear, then that her destruction is to take place *antecedent* to the Millennium; from which it follows, that "the coming of the Lord" being antecedent to the destruction of Babylon, is also antecedent to the Millennial period.

The destruction of the false Prophet, which takes place at the same time with the destruction of the beast, gives us a further clue to the discovery of the time of the coming of the Lord Christ. We read that "the beast was taken, and with him the "*false Prophet*; these both were cast alive "into the lake of fire burning with brim-"stone."—Rev. xix. 20. Of this false Prophet we find mention under this name, in but one place more;—Rev. xvi. 13, 14; and both there and in the first quoted passage, miracles are connected with him. He is described as "the false Prophet that *wrought* "*miracles before the beast*, with which he de-"ceived them that had received the mark of "the beast, and them that worshipped his

"image." This character of the false Prophet as a worker of miracles *before the beast* identifies him with the second beast, having "two horns as a lamb," but "speaking as a dragon," mentioned in Rev. xiii. 11—18; for this two-horned beast is described as doing "*great wonders*, so that he maketh fire "come down from Heaven on earth in the "sight of men: and deceiveth them that "dwell on the earth *by means of those mira-* "*cles which he had power to do in the sight of* "*the beast*, saying to them that dwell on "the earth, that they should make an image "to the beast." This power of working miracles also identifies "the false Prophet" with "the Man of Sin," "the Son of Perdition," "that Wicked One," mentioned by Paul, and described as being "after the "working of Satan, with all power and signs "and *lying wonders*;" 2 Thes. ii. 9; and "whom the Lord shall consume with the "Spirit of His mouth, and *destroy with the* "*brightness* (or manifestation) *of His com-* "*ing*." The destruction of the false Prophet is therefore effected by the brightness of Christ's "coming," literally "*presence*."

And therefore as the beast and false Prophet are destroyed at the same time, and as the establishment of Christ's Kingdom on earth takes place *after* the beast has been destroyed, the establishment of that glorious Kingdom does not take place till after Christ's "coming."

And mark who it is that is destroyed at the brightness of Christ's coming. It is him "whose coming is after the working, or energy, of Satan." That is, him who is set at work by Satan, the main spring by which this soul-deceiving and damning system is set and kept going. Satan sets it going; and that same energy, or working, which set it at work, is necessary to keep it so. Now we know that Satan is bound at the commencement of the Millennium.—Rev. xx. 2. When he is bound he must, despite of all his efforts, cease to operate in supporting this system which he has so long supported; and wanting this support, this in-working of Satan, this system called "the Man of Sin," must cease to be. From this it follows, that "the Man of Sin" must cease to exist *at* or *before* the com-

mencement of the Millennium, when Satan is bound. But it appears from Scripture that his destruction is not caused by the withdrawing of the supporting energy of Satan, but by "the coming" of the Lord. The Lord at His "coming" finds the Man of Sin in existence, and destroys him. The coming of the Lord must therefore be before the Millennium, for after Satan's binding, which takes place at the commencement of the Millennium, the Man of Sin could not exist.

It has been argued, that the word "coming" here applied to the Lord, cannot mean a *personal* "coming," because the same word is applied to the coming of "the Man of Sin." But this is not true. The word translated "coming" never signifies any other than a *personal* "coming" or "presence," when applied to man; as I showed in my first letter: and there can be no reason given why its meaning should be altered when applied to our Lord. When used simply, and without the addition of any word or words to extend, or confine, or otherwise change its meaning, it means *bodily presence*: but no

one will assert that a different aspect may not be given to it by the addition of words which serve to mark the peculiar character of the presence meant. This is the case in the passage where it is applied to the Man of Sin. His *coming* or presence is described to be "after the working of Satan with all *power* and *signs* and *lying wonders*." This marks the character of the coming or presence of the system called the Man of Sin, without in the least altering the meaning of the word "coming" or "presence" when used *without the addition of words descriptive of or changing its character.*

But beside this, the manner in which the coming of the Lord is introduced, obliges us to receive it as pointing to a *personal* coming. St. Paul had written to the Thessalonians a former letter, in which he made mention of the coming of the Lord in language which must refer to a personal coming. "The LORD HIMSELF *shall descend from Heaven*."—1 Thes. iv. 16. He also told them that He would come suddenly as a thief, and warned them to take heed to themselves lest they should be found unprepared.—v. 1—8. The

Thessalonians misunderstood the Apostle and imagined that that day overhung them; and therefore Paul wrote to them again in these words: "Now we beseech you, brethren, by "(rather '*concerning*') the coming of our "Lord Jesus Christ, that ye be not troubled "as that the day of Christ *is at hand*," literally "is *instant*."—2 Thes. ii. 1, 2. He then tells them, that that day should not come until "the Man of Sin" was revealed, and that "the Man of Sin" should be destroyed at Christ's "*coming*," evidently the same of which he spoke in the first verse, and in the former epistle; therefore a literal bodily presence. I say evidently a literal bodily presence or coming; for if these words, "the LORD HIMSELF *shall descend*," are to be spiritualized, so must also the mention of the resurrection in the same verse; and then there is no real resurrection; consistency and simplicity in interpreting Scripture can avoid this dangerous conclusion, which those who would spiritualize the Lord's coming cannot escape.

2. "And the seventh angel sounded, and "there were *great voices* in Heaven, saying,

"the *kingdoms of this world* are become the "*kingdoms of our Lord* and of *His Christ*, "and *He shall reign* for ever and ever. And "the four-and-twenty elders which sat be- "fore God on their seats, fell upon their "faces, and worshipped God; saying, we "give Thee thanks, O Lord God Almighty, "which art, and wast, and art to come; be- "cause thou *hast taken to thee thy great pow- "er and hast reigned.* And the nations were "angry, and thy *wrath* is come, and the time "of the dead, that they should be judged: "and that thou shouldest give reward unto "thy servants the prophets, and to the saints, "and them that fear thy name, small and "great: and shouldest *destroy* them which "*destroy (corrupt)* the earth. And the tem- "ple of God was opened in Heaven, and "there was seen in His temple the ark of "His Testament: and there were *lightnings* "and *voices*, and *thunderings*, and an *earth- "quake*, and *great hail*."—Rev. xi. 15—19. This passage Mr. Croly supposes to be parallel with the *sixth* seal,—vi. 12—17, and with the *seventh* vial,—xvi. 17—21, and I think that a comparison of these passages

together supports his opinion. If the *sixth seal* and the *seventh trumpet* are compared, each will be found to be a *day of wrath*, a day when the Lord reigns. If the *seventh trumpet* and *seventh vial* are compared, each will be found to commence with a *great voice*, and to contain *lightnings*, *voices*, *thunders*, an *earthquake*, and *great hail*. And while the *seventh trumpet* describes a *day of wrath* to them that *corrupt* the earth, the *seventh vial* describes the destruction of the mystical Babylon, by whose *sorceries all nations were deceived*.—xix. 23. Further, if the *sixth seal* and *seventh vial* be compared, it will be found that each is a *day of wrath*, and that the *mountains* and *islands* are represented under each as being removed from their places. I do not think that these coincidences are merely casual; but are influenced by them to coincide in opinion with the author above-named: and accordingly look upon these three passages as parallel. Now it is clear, from the verse or two preceding it, that the Lord Jesus comes as a thief *before the pouring out the seventh vial*, and therefore, *before* the sounding the *seventh* trumpet,

and therefore, *before* the time when the kingdoms of this world become the Lord's.

Further, if the sixth seal is compared with the language in which our Lord describes His coming, a wonderful similarity will be found. In each place the *sun*, *moon*, and *stars* are affected, and in both the *tribes of the earth mourn*; (compare Math. xxiv. 29, 30, and Rev. vi. 13—17;) and if the *sixth seal* and *seventh trumpet* sychronize, the coincidence is still more remarkable, for our Lord describes His coming as being attended with a *great sound of a trumpet*. These things in my mind did not happen by accident. No. The Spirit caused them to be written for our learning: and what is the lesson they teach us? It is, that Jesus will come prior to, and *in order* to the kingdoms of this world being made the willing servants of the true God.

And now, my dear Friend, I must conclude with begging you to consider what has been written with *impartiality* and *prayer*. The time is at hand, when "He "who shall come will come, and will not tar- "ry." Are you ready? Are you prepared?

Remember Jesus is now preached as the Saviour, and *only in Him* can you or I be ready to meet Him when He comes. He must clothe us in His righteousness, or we shall be found naked. He must wash us in his blood, or we must be found filthy. Let us then come to Him, for He will not "cast us out." "He that believeth shall be saved" is the promise; *unshackled, unconditional;* and *free* as the air we breathe. His work is perfect. "*It is finished;*" it requires no addition. Let us then "cast all our care upon Him," and He will sustain us. Let us live looking for the day of His appearing; and let us "abide in Him, that when He shall appear "we may have confidence, and not be "ashamed before Him at His coming."—1 John ii. 28.

THE END.

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